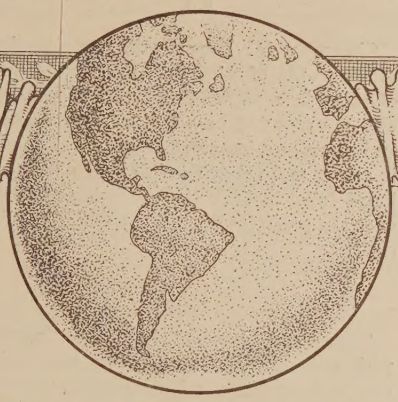
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

January 28, 1922



A Man Can Grow

Thank God a man can grow! He is not bound
With earthward gaze to creep along the ground,
Though his beginnings be but poor and low;
Thank God a man can grow!
The fire upon his altars may burn dim,
The torch he lighted may in darkness fail,
And nothing to rekindle it avail,
But high beyond his dull horizon's rim
Arcturus and the Pleiads beckon him.

Florence Earle Coates.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

Mankind's job is to end war, not to try to civilize it. (*The Nation.*)

υ λ

Chauncey M. Depew still occasionally utters words of wisdom. Here are some of them in a recent letter to a Peekskill (N. Y.) man: "The world needs restless, ambitious and imaginative people to push it along, and solid, sensible and old-fashioned folks to keep it from being pushed over the precipice." (*Springfield Republican.*)

υ λ

"Self-Determination" has filled Europe with antagonistic frontiers and economic co-operation is beyond comparison farther away than it was in the beginning of the century. Furthermore, it becomes plain that independence by no means insures freedom. The only liberty of importance is that of the individual man, whose serfdom is not mitigated by a change of oppressors, the succession of the tyranny of frontiers to that of centralized government. (*David Starr Jordan.*)

υ λ

Hitherto, the standard of world civilization has been set by the white race, and the ideals of mankind and the preservation of peace have been in its keeping. . . . But when we consider that the great war found its origin in the defects of that very civilization, we can not but be convinced that the future maintenance of peace is the common charge of all nations and the responsibility equally of the two civilizations, Oriental and Occidental. (*Premier Hara.*)

υ λ

There is as much spiritual pioneering to be done to-day as in 1620. Who will take the principles of Jesus Christ—justice, fair play, good will, service, self-control, imagination, faith—into yet unpenetrated territory, or at least into vast tracts of human life only slightly permeated by them? (*Howard A. Bridgman.*)

υ λ

"I say quite deliberately," declares Dean Inge, "that if all liberalism and all free thought had been crushed within the Church there would be no room in the ministry to-day except for fools, liars, and bigots." Which is about the same as asserting that Christianity has been saved to bless the world by liberalism. (*Christian Register.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

The coward needs but a chance to become a tyrant.

* *

A man was crucified for telling the truth, but neither the man nor the truth was lost.

* *

Be not simply good, but good for something, lest in being simply good you are good for nothing.

* *

God comes into life through death as well as through birth, but many there are who miss Him in both comings.

* *

Where there is so much business to mind and so many to mind it, it would seem to be wise for us to mind our own.

* *

Vices are learned without a teacher, says an old Italian proverb, but that was spoken before the days of the comic supplement!

* *

Getting religion in the church will not do you much good unless, having got it, be it more or less, you take it out into the every-day world and make good with it.

* *

Not the complexities of theology, but just the trying out of the brotherhood of man in our daily life, is the attractive open door to the fulness of the Christian life.

* *

The mute has our pity because he can not speak, and we likewise deserve even more pity when we have to listen to the trained speaker who does not know how to speak so that people can understand.

* *

Filling

Much depends on the filling of a pumpkin pie, however good the crust may be! And there must be more filling than crust. Sometimes it is possible to work in some foreign or inferior stuff. But it seems that there is altogether too much "filling" in the sermonic pie of the day, and not enough of good crisp crust to hold it together. To read the titles of the sermons issued by the average ministers, in any but the larger cities, and even in some wards of the great municipalities, is to discover that the said ministers are using filling that is foreign to the needs of to-day or is ancient and inferior. Of course the minister is liable to be caught in a press of parish work or some other kind and must needs resort to his "barrel," but if he will use the old filling he can at least give it a new and well browned crust, and new seasoning, especially ginger! But the time is not coming, it is already here, when the old sermons will not do. This is a new age with new people in it, and new needs to supply, and the minister who does not recognize this is courting an uninterested and decreasing congregation.

* *

WHAT ARE YOU GOING TO DO ABOUT WAR?

THE Washington Conference has been a great success. It has also been a tragic failure. All Christian people should be profoundly grateful for its achievements. Just at the moment, however, it seems more important to think clearly as to the causes of its failures. Newspaper correspondents are generally agreed that France and Japan are chiefly at fault. Some are inclined to blame Great Britain. It is rarely intimated that the delegates and people of the United States are responsible for the tragic ineffectiveness of the Conference, and still less is there a tendency to attribute responsibility for its failures to the Churches.

The real cause of the failures at Washington is to be found not so much in the nationalistic and imperialistic policies of the French, Japanese or British governments as in the attitudes of the peoples of the earth, and especially in the attitudes of members of the different Churches. The delegates at Washington have not dared to mention one of the most fundamental issues of all, namely, *the immediate outlawing of war itself*. They have been limited by public sentiment in the various countries. Public opinion is not yet ready to place the ban on war. This is not surprising when it is remembered that only recently the churches in all of the nations were used as recruiting stations, and conscientious objectors were imprisoned for remaining loyal to their conviction that participation in war involves a fundamental violation of the principles and spirit of Jesus. For a thousand years the Churches have given their blessing and co-operation to the wars of the respective countries.

Just as the time came in the course of human history when the Churches withdrew their sanction from the torture of heretics, the fighting of duels and

the holding of slaves, the time will surely come when the Churches will withdraw their sanction from war. How much longer must we wait? How many more millions of our young men must be slaughtered on the battlefield before we reach the conviction that, as a weapon of justice and democracy, war is a ghastly failure and an absolute denial of the spirit and teaching of Jesus? If the Churches are not willing to outlaw war, how can we expect statesmen to do so? Well did General Bliss say: "If another war like the last one should come, the professing Christians will be responsible for every drop of blood that will be shed."

Is not this the time for individuals and Churches to act? If we wait until another war is imminent, will not prejudice and passion be so fanned by propaganda that we will be unable to think clearly or act wisely? Is not the most practical immediate step in the abolition of war for every follower of Jesus to go on record as refusing absolutely to sanction or participate in any war between nations?

Followers of the Prince of Peace, what are you going to do about war?

* *

OUR GREAT LAYMEN

WE are coming to a clearer consciousness of the significance of the laymen in the church and through the church to the community. The Universalist Comrades is the organized recognition of what has always been integral in the Universalist Church and must always be in any democratic church.

Study the careers of our great ministers, or the history of our great churches, and it will lead you straight to great laymen. John Murray is inseparable from Thomas Potter and Winthrop Sargent. It is difficult to imagine what we should have received from our immediate forbears had the honor roll not included such names as Joy, Metcalf, Jacobs, Gannett, Ballou, Johnson, Thomas, Buchtel, Throop, Conger, Washburn, Perham and a host of others like them.

Nor is the present poorer than the past. Any denomination would be proud to have Roger S. Galer as its official leader, and few laymen of any church could have written "A Layman's Religion." And what church would not be enriched by the possession of Joseph L. Sweet, Charles Hutchinson, William H. Hart, Benjamin F. Spinney and Frederick A. Winkelman and many others like them?

Nor will the rising generation be found wanting. Almost every parish has a group of younger laymen who would already be conspicuous if there were not such a splendid abundance of them. Here, and not in banks or bonds, is the real wealth of our Church, and its prophecy of power and greatness.

* *

THE YOUNG PEOPLE

ON Jan. 29 the pulpits of the Universalist Church will be occupied by young people. They will have a chance to say what they think to the older people of the church, and if their message is a frank rebellion against the present order of things, let us not be alarmed. Progress never comes by worshiping "the god of things as they are." The radical at twenty becomes a conservative at forty, except in the case of those rare souls who have learned the secret of staying young, and so unless the Y. P. C. U. is outspokenly radical in the eyes of the older generation, the Church of To-morrow, as the Young People call themselves, can little hope to lead the world in liberal Christian thought.

Every Union should read and discuss Bruno Lasker's splendid article in the *Survey*, "The Youth Movement in Germany." This movement is composed of nearly all the educated young people of the country and a very large section of the young organized workers. They come together in great groups and discuss freely and openly their many problems. "They aim at a manner of living that corresponds to the nature of youth, that enables the individual to look upon himself as a factor in the larger work of civilization." Often they run up against the problem of choosing between the fullest opportunities for self-development and unity of action, for they recognize that co-operation inevitably means partial repression of personality. Against "the hampering restrictions imposed upon them by militarism, church, school, and modern industry, against the men who made and defended the war, who hold civil power, exercise authority in church, workshop, school and council room," they are in open rebellion. Yet it is not so much to age in itself, as to the injustices which age has always imposed upon youth, that they are opposed. "Let us have done," said one of them, "with the contrast between young and old; let us speak rather of good and evil; let us not work against tradition because it is tradition, but only when it is bad tradition; let us recognize the evils within ourselves."

Though far removed from theological language, the movement is strongly religious. "Youth has determined to find its soul in its own way," says Mr. Lasker. "Sometimes the groping for light leads back into the fold of an existing religious organization, notably the Roman Catholic Church. More often it finds its own expression, even its own ritual. In some cases the religious element has been so overwhelming that Protestant ministers, in their effort to bring back to the Church the vitality it has lost, have invited leaders of youth to preach from their pulpits or even whole groups to take charge of services."

Love of beauty has become an important element in this movement. These young people spend much time out-of-doors in hiking and climbing and swimming. In place of the dance-hall jazz, they have revived the old art of folk-dancing. The over-decorated ball-rooms of the summer resorts are emptying while old and young dance together on some sunny meadow.

"Many of these lovely creatures may fall by the way and some of the enthusiastic reformers at eighteen may become beer-swilling, poker-playing philistines at twenty-eight. In the anguished fight for daily bread comrades may fall out and base instincts may triumph over high ideals," concludes Mr. Lasker, but to him, "these beginnings seem Germany's only hope and a splendid augury for a fuller utilization of the special values which youth has to contribute to human economy the whole world over."

Would that the Young People of the Universalist Church might catch the spirit of the youth of Germany, for in its young people lies just as surely the hope of America as of Europe.

Editorial Correspondence

WHEN William McKinley instituted the Front Porch campaign—if he did!—he may have been politically right or wrong, we can leave that to the Farmers' Bloc of the Senate, but we of the common people know that he was psychologically right. f you want to know what is going on in the world top running after the world and sit still, and the vorld will bring you everything you want, and quite good many things you don't want, on a silver salver, vhich is polite political language for getting what ou want without paying for it. The person who is n the procession does not see as much of the procesion as the obscure individual who is sitting on the ence watching it go by. And here is a curious thing vhen you think of it, that none of those bedecked nd bedizened marchers with their flamboyant banners and blatant band would make such an exhibition f themselves were it not for the humble observer on he fence! He is probably from Missouri and wants o see, but they are from more cultured regions, and vant to be seen. Now this procession of men and vents is marching round the world and marching all he time, and if one sits still in any place, it is bound to pass him, whereas if he chases it he is like unto the ittle boys who follow the band wagon, he will get a ot of exercise but not much information as to what it s all about.

Years ago in the great city of Philadelphia, when t was well for me to know what was going on in about very field of activity, instead of going to the public officers, or searching the newspapers, I went to see a most charming little old lady who was confined to her chair and was totally blind. She knew everything. By what miraculous power she knew, I was never able to find out. But she knew, and what she knew was so. She sat there in her room facing an eastern window, which looked out over the roofs of adjoining buildings, and I think she must have absorbed the light of wisdom from the dawnings of the days. But one day she told me that the source of her greatest inspiration was in the sunset. As this could not be seen from her room, I asked for an explanation, and she told me to look across the roofs to where a great church steeple lifted into the air and supported a majestic gilded cross. A id then she told me how her blindness had crept upon her gradually, and one object after another had disappeared from view, until at last there was nothing of earth left to her save that glorious cross, which at sunset caught and held the last rays of light, and as the steeple had disappeared with all other material things, each co ing evening revealed to her the sunlit cross of gold, seemingly suspended in the sky. And when at last, with growing blindness, even that had faded, it remained an unfading memory and inspiration to make bright the years of darkness. She kne v what was going on in the world, and knew what it meant, a great deal better than son e of the rest of us, who see so much and think so little.

I have been watching this eternal procession of humans which winds across the vision of every one who has his eyes open in observation, or closed in imagination. It is a varied procession of various people, and as I observe some of them in their uniforms it seems to me that Darwin need not have penetrated into the jungle to have found his "links," for from the Royal Palm Park to the Casino on the beach there is sufficient evidence of the human descent from something or other, though no self-respecting monkey with a red cap and blanket would ever make such an egregious fool of himself! But that is neither here nor there, you see I am on the sidelines; if I were in the procession I should not see so much. But here from my point of observation, I see the big, wholesouled, practical man of the world in line with the others, and he is swelling out his gorgeous uniform with pride as he keeps step with his fellows in like uniform, but wait half an hour until he returns, all alone, and he would give a thousan l dollars to be able to creep through a hole in the sidewalk! And then I see whole flocks of the beginnings of our womanhood for the next generation. They are not dressed, but are decorated, or perhaps it is better to say they are garnished as we garnish a tid-bit for the table! They walk, or progress in a mincing fashion which is a good deal of a joke to the barefoot boy in the street, and would be a shame to the bouncing girls of Holland in their wooden clumpers! I hope they are all going to get to heaven sometime, and somehow, where their untrammeled wings will give their feet a much needed rest, and relief and rest to the artistic souls perched along the side lines!

But the humans of every sort and kind who are passing in this unending procession are really only representatives of the follies and fancies, of the virtues and vices, the comedies and the tragedies, the smiles and the suffering, the misery and the happiness, which go to make up this conglomerate we call life. We can not escape it, whether we march with the procession or sit by the wayside, though, as I say, the sitters see a good deal more than the marchers.

Here in Miami there is a mad desire to be in the swim, both socially and aquatically, and, however comfortable our seat on the fence of observation, there is secret longing to sometime do the high dive into the pool, or to knock holes in the clouds with our airplane, or to balance on those high heels, or to swell out our chest under a make-believe military uniform, or even to thread our motor car through the amazing maze of Flagler Street! But wherever we are and whatever we are, we are sure to want something else. Even here in Miami, with its supernal climate, with its sunshine and its flowers, its birds and its glories of everlasting June, there are those who, when the mercury falls for a few brief hours way down to 60, have to read of 25 below zero up North before they can endure having to put on two pairs of stockings and borrow a coonskin to throw over their own skin. Very few know when they are well off. I am wondering if, when we get to heaven, there will not be those like the small boy who anxiously asked if he could not go down to hell on Saturday afternoons and have a good time!

Here is just a little lesson in contentment which I would teach per-contrary.

There is a progressive discontent which is a virtue, but there are so many phases of this common attribute of us all that it is hard to tell sometimes what is progressive and what is reactionary. There is nothing the missionary runs against so frequently, especially in places of resort, as those who are discontented with this or that form of religion and so very readily abandon all. Because the minister's gown does not hang just straight, or is frayed at the edges, there are those who are "done with Christianity!" But do not overlook the other side; all the growth of Christianity has taken its start and secured its momentum from those who were discontented with the old, and there are multitudes to-day who are in secret rebellion against the old theologies which persist. Some day their rebellion will be open, when they discover that there is not only something which they want to get away from, but something better towards which they are making their way.

I am not quite sure we are making a conspicuous success with our church, I am only sure we are making some people think, and if they think long enough they will think themselves into a religion that will stand their thinking. The procession of visitors has not been as long as last year, but with the coming of the new year we are expecting them. To be a real Miamian is to be in a constant state of expectancy! What we need as a church is to cultivate a sense of realization as we go along. We are too apt to get discontented with our slow progress, when if we stop to think we must be conscious of the historic and evolutionary fact that in proportion to the worth of life is the slowness of its development. We are one hundred and fifty years old, and we get discontented sometimes because other Churches no older are flourishing in numbers and power. Ours is a different method reaching towards a different goal, and is to be judged by different standards, and along these lines I at times wish our people would feel the stimulation and the inspiration of what we have done and join in hearty co-operation to do the larger and better which is just before us. *F. A. B.*

The Papers of John Pererin

XVIII "My Father Worketh Hitherto"

WHEN Jesus spoke these words, he uttered two heresies in the same breath. The chief heresy was, as the Pharisees said, that he made himself equal with God. The other was a denial of the old idea that when God had finished the work of the sixth day He thereafter rested from anything that might properly be called work. Jesus dismisses the old tradition very summarily, and says that God is still at work, that He has not finished working, and that He does not even stop working on the Sabbath day. All of which was very shocking to the Pharisees, but should be very comforting to us.

We hear a good deal from time to time about "the problem of evil;" and it is useless to obscure from ourselves that the existence of sin and pain and suffering in the world is a real stumbling block in the way of faith. But the harshness of this difficulty arises chiefly out of our habit of thinking of God in terms of the philosophical Absolute. When we think of God as all-powerful, all knowing, and as possessing all His attributes in an absolute form, the natural inference is that everything that He does must be perfect as it leaves His hands. If God is absolute in His perfections, then obviously He can not do anything that is not perfect; He can not, as it were, hand down any unfinished work. And yet the thing that confronts any honest observer of the world is that it is an imperfect and therefore an unfinished world. There must therefore be something wrong with this method of conceiving of God. And it is because it helps me to conceive of God in a way which affords me an escape from this dilemma that I find comfort in this word of Jesus.

For it brings me a conception of a working God, of a God, that is, who has not yet finished His work. Now if I can believe that this is an unfinished world and that God is still at work upon it, then, though I can not find a full explanation of the contradictions I do find some relief from the pressure of this particular doubt. If you went into an artist's studio and saw a picture on his easel, you might say to yourself, "That is a queer picture. It seems to make no sense at all. The artist must be mad." But if the artist were to come into the studio and, without observing you, were to take up his brush and begin to work on that picture you would at once discover that you had spoken too fast. You had been judging the man from an unfinished picture, and you are in no position to judge the art or the artist until you are looking at a finished creation.

And that is how it is with this world. It is an unfinished creation. The litter, the broken pieces that you see lying about, the rough edges, the general appearance of untidiness and confusion, all this is simply the sign of an unfinished creation, a creation which is in process of being perfected. Go into a sculptor's studio while he is busy upon some big work and that studio will show you in miniature what you see about you on a large scale in the world. The Divine Craftsman is still at work. When Darwin announced the theory of evolution it was supposed that he had disposed forever of the idea of divine creation. But to-day we are beginning to see that evolution was the method of creation. And Bergson has elaborated this view in what is hitherto his most important book—which he called by the suggestive title Creative Evolution. Creative Evolution speaks of a God who is still at work, and who is bringing His handiwork to perfection.

But this is not all. Not only is God's handiwork unfinished, it has been all muddled and confused by the day-laborers and the journeymen on the job. Not only is this an unfinished world, but it is a world that has grievously miscarried. When God laid the foundations and constructed the framework of this

world He meant it to be a home for men whom He made in His own image. And He intended that these men should work with Him in perfecting this home and make it a good place to live in. And instead of getting on the job they began to obstruct it. They thought that they would have a better time if they went off "on their own." They went on strike. They fell to quarreling with one another, and they used the building material to throw at each other. They started all sorts of sabotage, they threw monkey wrenches into the machinery. And the whole undertaking went wrong. The workers did everything that workers should not have done; and they were not Bolsheviki or I. W. W.'s either, but—well, just you and me. When we go off at the instance of our selfishness to grind our own axes, to play for our own hand, we are just obstructing the great task of the ages, we are spoiling the handiwork of God and thwarting His purpose of good for mankind. We are the worst kind of *saboteurs*, the grand shirkers and wobblers of the universe. And the case is so serious that as far back as we have any knowledge God has been doing little but trying to get us back into our senses and back on to the job. And in the fulness of the time he sent His son into the world in order to win us back to our appointed destiny of fellow-workers with Him, to go right back to the glorious and wonderful task of making this world safe for—our children.

Thou Master of all good workmen, we have been worse than unprofitable to Thee, for we have not even done that which was our duty to do. Forgive us that we have so often opposed our selfishness to Thy will, that we have caused Thy Purpose to miscarry through our slackness and pride. Yet Thou hast sought to win us back to our place by Thy side, and the remembrance of Thy Patience moves us to shame. Lord our God, redeem us yet from our folly, and make us proud and glad of any task however small in the building of Thy City.

Miss Kirk Salutes Us

Our Youngest Missionary Writes Enthusiastically of Her Work in the Sunrise Kingdom

Dear American Friends:

Again it is my happy privilege to send a message of greeting across the seas to you in the homeland who are working for the Master and his Kingdom. Throughout the year I write to some of you and once a year I write to all of you. This is the third anniversary of my setting out from our beloved America to come to the little island of Nippon. What changes these three years have wrought throughout the whole world! What other changes for which we have hoped and prayed and longed have failed to come to pass! But we are Universalists, believing that "God is working His purpose out as year succeeds to year," and that if we only "possess our souls in patience" and do our work faithfully and well all will yet be right with the world.

There have been changes in Japan during these three years, not all for the better I am sorry to say; but Japan does not stand alone in this. There is a growing desire for democracy with a lack of understanding of what true democracy is. There is an increasing zeal for knowledge, which is leading to the purchase and reading of many dangerous and unwholesome books. Along with the growth of educational opportunity has come a desire for freedom on the part of the student body which is manifesting itself in frequent school strikes, when offense is taken at some action of the school authorities. There is a large body of youths whose minds seem to have become unbalanced from reading the wrong sort of literature and thinking the wrong sort of thoughts. From such have come the assassins of two prominent men lately, one a wealthy banker and the other the premier of Japan whose untimely and unnecessary death has been such a blow to the country. These things confirm the opinion held for some time of the extreme importance of planting high ideals and good motives in the hearts of people from childhood up. As some one has said, "The nature of the training we give to the children and youth of the present generation helps to determine the character of the next. The saving and the education of children is the most effective form of missionary work."

There are two forces at work in Japan to-day, the old and the new, or the conservative and the progressive. There are people who wish to keep to the old established ways, and others (usually of the younger generation) who are eager to strike out into new paths. These two forces are at constant warfare with each other. The majority of the older generation are very conservative, clinging to the old customs and traditions, and resenting any innovations which would change these. They live largely as their ancestors before them lived; their thoughts, their speech, their dress, their whole life differing little from those of their forbears. It is hopeless to dream of changing them. These are the ones hardest to reach with Christianity. They are held fast in the tentacles of the old traditional family religion, and where there is one daring enough to break away, hundreds lack the necessary courage to face the opposition and displeasure and even worse consequences that inevitably follow. Among these people are many who are secret Christians, no doubt, included in that large number whom one Japanese minister estimates at a million or more. One Japanese missionary says that we can not hope to win more than one in ten thousand of the adult Japanese, but that we can do anything with the children of the Sunday schools, and the door is wide open for these schools.

A certain Hindu said: "We were not afraid of you so long as you were lopping off the old branches (meaning the conversion of adults), but when you began with the children in the Sunday school, then we saw that the axe was laid at the root of the tree; then we began to fear you."

Through kindergartens and Sunday schools we may expect to wield our strongest influence for the Christianizing of Japan. Through mothers' meetings held in connection with our kindergartens opportunity is offered for seed-sowing, and though much of it seems to fall on barren ground, in God's good time it

will yield a harvest. We must "plant patience in the gardens of our souls," and since it is God's work and not ours, we are sure that He will bless it and give a harvest as it pleaseth Him.

"To bear the dread monotony of years
That bring scant harvest,
Watering with tears
The furrows where seed is sown and bears
Little of value;
He is brave who dares
To linger still through heat and chill and rain
Sowing the seed again and yet again."

This is the courage which every missionary must have and which most of them do have, realizing that God's Kingdom will not come in a minute or a year; but "line upon line, precept upon precept, here a little and there a little," quietly and steadily the work goes on.

Japan has been called the best advertised country in the world, and certainly to read the glowing descriptions in the circulars gotten out by hotels and steamship companies to lure travelers to the Orient one would think it to be a veritable Paradise on earth, in which nothing was lacking, and everything beautiful and noble.

But alas, in this beautiful land there is much that is sordid and degrading. Poverty abounds, with not enough food to feed the ever-increasing population; sin and evil are rampant; vice flaunts itself openly. Under the protection of the government, child labor and woman labor are used to an extent and under conditions that strike terror to the heart of every lover of justice and humanity; death stalks everywhere, taking especially heavy toll of the babies and children; disease thrusts its hideous face upon one on every side. No, Japan is not Paradise yet, but every Sunday school we establish and every kindergarten we open means happiness and education and joy to little children who would not otherwise have the opportunity of such things.

A Japanese mother brought her two daughters to a Christian school, saying: "I would like to enter my daughters and I wish you would put on their faces the same polish I see on the faces of the other girls in this school." There is a difference in the faces of those who come to know and to love the Lord Jesus, who first loved them.

In the teaching of Confucius the highest virtue is benevolence, in the teaching of Buddhism it is mercy; in the teaching of Christianity it is love. When Christian missionaries first came to Japan there was no word in the Japanese language to express the thought of love as taught by Jesus. For lack of anything better, the word "*ai*," which indicated the love of a superior for an inferior, was made to do duty for the greater thought, and now this old word is everywhere accepted with its new meaning and is a constant witness to the effect of Christianity on the national mind.

More and more we must show forth this love of Jesus.

Are you not glad to have a part in this great work? Are you not happy to help make it possible for others to do it if you can not do it yourself? You remember what James Whitcomb Riley says:

"You have more'n likely noticed
If you didn't when you could
That jes' the thing you didn't do
Was jes' the thing you *should*."

Will you not do the thing you can do and ought to do, and make your contributions this year more generous than ever before in order that our work may be made more effective than ever before?

Hazel I. Kirk.

Shizuoka, Japan.

Long Steps Forward in China

John van Schaick, Jr.

MY Swiss friend, representing the *Neue Zurcher Zeitung* of Zurich, said to-day: "I can not understand the Chinese question. There is no place to begin and no place to end. And as Switzerland has no special interests out there, I will spend my time on something else."

All I can say to my friends who read the *Leader* is, that if they are impatient at my moderate views on Far Eastern matters, they had better start in to study the question. At least I am not wrong in declaring with the Swiss correspondent that "the Chinese question is one of the most intricate, baffling, difficult questions in the world."

A few things are clear: It is as wrong to steal from China as it is to steal from any other nation. It is wrong to take advantage of China's weakness to force unwilling concessions from her. It is right to go into China to develop mines or water ways or agriculture or anything else needed by China and by all the rest of the world.

If our people have gone into China to do business, it is right for our Government to protect them, or for England to protect the English or for Japan to protect the Japanese. If wild mobs of fanatics are surging through China, it is right to protect all the foreigners. It is not right to make this duty an excuse for seizing Chinese territory. If the duty has to be performed, it had better be performed by several nations acting together, as a guarantee of good faith.

It is not right for China or for any other nation to settle down on a large section of the limited territory of this earth, and to keep other people from using the natural resources therein contained. There must be access on equal terms to the oil, the food, the coal, the iron, the timber, the water, of the world. If Japan or any other nation has outgrown its territory and can't feed its people, to shut it off from equal access to other territory, to buy food or anything else needed, means war. And if I lived on such an island and faced such conditions and couldn't arrange it in any other way, I'd seize my old horse pistol and start.

The Chinese are a great people. They have marvelous possibilities. There are famous philosophers in China. The Chinese students who come to this country show ability. The world needs to study China and to see what she has to teach us. Equally

we need to take to China the best in our science and our religion. By that I mean the medical science of the Rockefeller Foundation and the doctrines and practise of the Universalist Church.

To have natural, right relations between our people and the Chinese, there must be access to China. That is the meaning of the open door. When we go to China, we must not find that we can't go into a port because the Japanese have closed it to all but their own people. We must not be prevented from shipping our goods over a railroad because only French or British goods can go over that particular road. John Hay proclaimed "the open door" policy and our Government has stood for that policy ever since, both to give China a square deal and to give our citizens equal opportunities with others.

Secretary Hughes and the American delegation at this Washington Conference have just taken another step forward in the open door policy. They have defined the open door. They have secured agreement by all the Powers here represented not to seek "any superiority of commercial or economic rights" or any monopoly in China, and China agrees not to give any monopoly. Most important of all, the Powers consent to the establishment of an international board to which shall be referred for advice all questions arising under this agreement.

Mr. Hughes is bitterly attacked for not fighting longer and harder for his fourth resolution providing for a possible review of all past concessions. Because France and Japan objected this resolution was laid aside.

It can be said authoritatively that Mr. Hughes believes that his three "open door" resolutions contain the substance of what America contends for, that they mark the greatest step forward ever taken for China, that the fourth resolution, if pressed, would have defeated the other three, that there was no use of starting a long discussion with France and Japan which would have led nowhere and perhaps have endangered all the other achievements of the Conference. I think that he is right.

When we begin to study past concessions made by China we find all kinds. Chinese rulers sold some of them for pots of money. What is the ethics of such a matter? Is a future ruler justified in demanding another pot of money? Are the people justified in demanding a cancellation of the contract because their ruler sold them out? Were some of them given under duress? How about what Mexico ceded us after the Mexican war? How about some of the old Indian treaties? How far back can we go in our work of review? Can we start reviewing just where it affects Japan and nobody else?

I confess that I am puzzled. But I am not puzzled about the genuineness of our friendship for China. I am not puzzled by the honesty, courage and conspicuous ability of Mr. Hughes. I don't care a rap that he calls himself a Republican or that a lot of little fellows whom I detest claim to travel with him. I reserve all rights to go gunning for them.

But I recognize that Mr. Hughes is a statesman of such intellectual force that he can see through and around all these difficult world problems, and so practical that he can get concrete results of infinite value to mankind.

Late to-day as I started to post this letter, he told us that he had just proposed that all the Powers prepare at once a list of the commitments and obligations of China. All had agreed to do so. Whatever China has given away, whatever treaties have been made, whatever contracts have been signed, let them all be set down. If claims are so hazy and nebulous that they can't be put down, it is clear evidence that they don't exist. If they do exist, then let everybody start from that standpoint. Could anything be more practical? And because it is practical and possible, could anything be more full of hope?

If it is not yet an open door in China, it is an opening door.

There is a spirit stirring in humanity, causing it to stand at every closed door and knock. It is like the spirit described in the Book of Revelation.

It may take many generations, but I believe that all of the nations will hear the voice, open the door, and realize what it means to have Christ come in and sup with them and they with him.

Certain it is, that we are taking long steps forward.

Washington, Jan. 19, 1922.

The Open Door

Lewis L. Peck

THIS world of ours needs men of courage and ideals. Let us show our communities that the Universalist Comrades are alive to the responsibility of their great task. No man can do great things alone; it is by concerted action that we make this world a better place to live in. Our local chapters of Comrades are the backbone of the man power of the Church.

Each chapter should have an active board of officers. It should do definite work with the young men of the Y. P. C. U. It should have a welfare committee for the purpose of seeing that objectives are carried out. Each chapter should see that its members are represented in the Sunday school, helping to form classes of young men. It should have a social committee to get the young people together for social affairs, thus strengthening the bond of fellowship.

Above all, each chapter should keep its door open to young men and make them feel that the Comrades are a body of men with whom they will enjoy association. If the young men are put on committees and given something definite to do, they will readily become interested.

Each chapter should have a fellowship committee whose duty it would be to welcome the people to church each Sunday. Let three men serve on this committee one Sunday, and another three the next, thus interesting a larger number of men in this worth while work.

It should also have a ministry committee to secure

the names of young men in both Sunday school and Y. P. C. U. and forward them to the state president, who would see that the young men were properly interviewed.

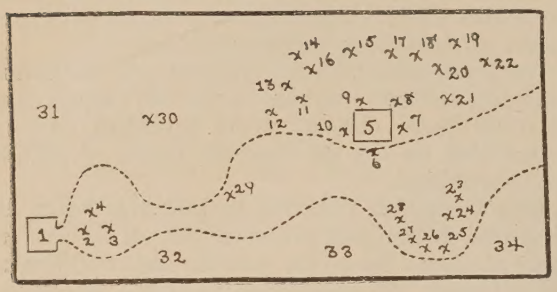
Laymen's Sunday demonstrated that we have many men who can and will supply our pulpits. It would be a splendid thing if, during the Lenten season, the men carried on evening services in their respective churches. Lay preachers are greatly needed. Let us get more and more of our men to take out lay preachers' licenses.

"Personal responsibility to my God and my fellow men," was Daniel Webster's creed. We, too, have personal responsibilities to fulfill. If we Universalist Comrades are to be alive to the issues of the day we must act.

The Sand Table

Mrs. Frank Austin Alden

JOSEPH SOLD BY HIS BRETHREN



1. Jacob's house.
2. Jacob.
3. Joseph.
4. Benjamin.
5. Well (hollow out in sand, no water).
6-9. Brothers.
10. Reuben.
11-22. Sheep.
23, 25 and 27. Men.
24, 26, and 28. Camels.
29. Joseph stops to rest.
30. Where Reuben went to think by himself.
31-35. Pasture land extends all way from Jacob's house to scene of story at well. Grass, trees and some flowers at edge.

NOW, let's see, how many can remember anything about Jacob? We have had three lessons about Jacob. Who can tell us anything about them? (Let children tell briefly what they recall. Then add to this review anything you think important.) Yes. Now that is fine that you remember something about Jacob, because we are going to see him grown up into manhood in this lesson, to-day.

Many years have gone by since we saw Jacob last. He has seen Esau, his brother, to whom he did such a mean selfish thing when he was young, and he has received Esau's forgiveness, which made him very happy. And then he has married and has a lot of children of his own. Some of these are grown up now into young men, and two of his boys are quite young yet. Here they are, these two (point to Joseph and Benjamin), and their names are Joseph and Benjamin. Now Joseph was the youngest and Jacob loved him very much, so much that Joseph's brethren were jealous of him. Now Jacob had made a wonderful coat for Joseph to show his love for him. It was beautiful and made of many colors. And his brethren saw the coat and they were very angry. But they dared not offend their father. So they kept still.

Now the older sons worked with the sheep. They took care of them and saw that they were in good pastures and had plenty to eat and drink. Sometimes they were a long way from home and couldn't get back for the night. See, here they are way over here. (Point to brothers with sheep.) And Jacob gets very anxious to hear how they are getting along with the sheep, and so he sends his youngest son Joseph to find out about them. So Joseph puts on his beautiful coat and starts on his journey. (Move doll Joseph on road.) It is a long, long way and Joseph has to spend a good while hunting them. But he goes along (move doll to correspond with story) and he asks everybody he meets if they have seen his brothers with their sheep.

And finally he finds a man who tells him where they are. And he runs ahead to find his brothers. He is so glad to see them because he is very anxious to succeed in what his father has asked him to do. But, what do you think, these brothers see him coming. And they feel so angry at him because Jacob loved him more than he did them that they make up their minds to kill Joseph. Wasn't that an awful thing for them to think? Yes, indeed. But one of the brothers, whose name is Reuben (point to doll), thinks differently. He does not want Joseph killed. So he tells them that it will be better to think this over for a while before they do such a thing. And with an idea of saving Joseph he suggests that they take him and put him in this old well (point to well). That would not be very pleasant for Joseph, would it? But you see Reuben thought it was a good deal better than being killed, and it was. So finally Reuben persuades his brothers to do this. (Put Joseph in well, with brothers around it.)

Now these brothers take the food that Joseph brought and they sit down or lie down on the ground and have a feast. They laugh and talk while they eat this food from home. But Reuben feels so badly that he can't eat and he wanders off to think by himself how he can save Joseph. (Move Reuben a way off from the others.) Now, they have finished their meal and are trying to decide what to do with Joseph. And now what do you suppose happens? Why, just look over here. Just see, here are a lot of men coming along the road with camels. They are on a long journey to Egypt. And, what do you think, just as Joseph's brothers are talking about what to do with him, these men come along with their camels. (Move dolls and camels along road to where the brothers are talking.) And then one of the brothers tells the others that maybe it would be better not to kill Joseph, but to see if they can't sell him to these men and get some money for him. So they talk with these

ange men and ask them where they are going.

So these strangers tell them that they are going o Egypt, which is a long way off. And then Jo-oh's brothers make up their minds that Joseph will just as much out of the way in Egypt as if he were ad. So they sell him to these strange men for enty pieces of silver. (Move some of the dolls to ell and get Joseph. Then move dolls with camels ray down out of sight on road the other way from cob's house, taking Joseph with them.) In those ys folks could be bought and sold into slavery. en't you glad to live in a time when that can't be me? (Enlarge on this as seems best.)

Now the brothers get their sheep together and art back home. Reuben has been watching this ove. But he was thinking so hard that he did not e the strange men at all. Now when he sees his others move away (move brothers and sheep toward cob's house), Reuben comes running up to the well get Joseph and save him and take him back home. ut of course when he gets to the well (move Reuben well) he finds it empty. Then he is very much wor-ed and runs to catch up with his brothers. (Move euben to where his brothers are on the road.) Now euben is asking his brothers about Joseph. They tell im what they have done. And Reuben is sorry they ave sold Joseph, but he feels relieved to know they ave not killed him. But Reuben's questions about oseph make his brothers think about something else. hey hadn't thought about it before. They discover ow that they must make up some story to tell Jacob, heir father, about Joseph. You see whenever you do nything that is wrong you are sure to forget something nd later realize that you have got to do some other rong thing to back up the first one. One bad thing ust leads to another all the time. So when we do ne bad thing we have to do more bad things so as not o get found out. And that keeps us doing bad things ll the time. Don't forget this lesson, that you never an tell from one bad thing how many more it will ead to. And what do you think they do now? Why, hey take Joseph's beautiful coat and look at it. They won't be able to keep it for themselves. It would be-ray them.

So they catch a goat and kill it. Then they spill ome of the goat's blood all over the coat. There is lways something happens when we take things from ther people that work so that we don't get any real njoyment out of them. It never pays to take other eople's things. They had to spoil his beautiful coat o make up a story to tell their father about Joseph.

So they go along home. (Move dolls and sheep o Jacob's house.) Jacob is very glad to see them, but ight away he asks about Joseph. And then these rothers tell a story about finding the coat all covered with blood and they think that Joseph must have een killed by some wild beast. Then how sad Jacob eels. He weeps and cries aloud because his boy that e loved so much has been killed. How do you suppose these brothers feel now when they see how bad Jacob eels? They must have felt awfully ashamed when they thought of what they had done. And perhaps Jacob in his sorrow remembers how he was mean and selfish in his younger days, and perhaps he realizes now how his mean action made his father feel. For doing mean things just lives on and on. It is very hard to get away from bad things. They seem to keep chasing you all the time.

And so it comes about that Jacob when he is old suffers very much on account of what his own boys had done to one of their brothers. Now this is our lesson: No matter what happens it never pays to do wrong, because when you begin to do wrong you have to keep right on doing wrong things. It is so hard to break away from doing wrong when you once begin. It is much easier to be kind and loving and unselfish. Then you won't have to be afraid or at all ashamed over anything. And if you don't begin by doing something wrong, why you won't do wrong at all. And then everybody will love you and you will love them and be very happy. And your papa and mamma and all your family will be very proud of you all the time.

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THE PARABLES OF SAFED THE SAGE

The Parable of Secondary Uses

THIS have I discovered, that a thing which is Imperfectly Fitted for the use for which it is intended may be Largely Useful otherwise. And I have oft noted that a man who is Pronounced a Success in one place cutteth no ice in another. And I am very slow to condemn any work of God or any serious undertaking of men because it seemeth to fall short of what it was intended to do.

There was once a man who dwelt in Chicago. And he had friends who owned a summer Cottage on the eastern shore of Lake Michigan. And they invited him to spend certain days with them.

And he took passage upon a Boat, and sailed the blue waves of Lake Michigan.

Now Lake Michigan is a friend of mine, and I have only happy memories of my voyages upon its waters, neither have I ever lost any meals therein. But with some men it is not so. And on the day when this man journeyed, Lake Michigan was feeling a bit Skittish.

And albeit he had much wherewith to occupy his mind on the way across, yet was he most of all concerned with the recollection that before many days he must journey back and have it all to go through with again.

And when he arrived, or what there was left of him, this matter was much upon his mind, and well might have spoiled what was otherwise a very pleasant Visit.

But he made a Great Discovery.

Upon the eastern shore of Lake Michigan there is an institution whose name is the Pere Marquette Railway. And he returned to Chicago thereby.

And in all the days that followed, he was a Booster for the Pere Marquette.

And he talked of forming a Syndicate to run a branch of the Pere Marquette from New York to Liverpool, and then to reduce the Cunard line to a One-way Throroughfare.

Now there were certain men who spake to him ill concerning the Pere Marquette. And they made a jest of its time-tables, which they declared to be erratick, and certain other things did they do which I

will not repeat. For I also have no kick coming against the Pere Marquette, albeit I prefer the Lake and its Boats unto any train that ever was or yet shall be.

But when men spake thus unto this man, he said,

Speak no evil unto me concerning the Pere Marquette. I know its train schedules and its arrivals and departures and am acquainted with all its ways. As a Railway it may leave something to be desired; but it hath few superiors and no equals as a Remedy for Sea-Sickness.

* * *

GOD'S VISION AND FAITH

The Rev. Harry F. Shook

In the earliest dawn of creation,
While beginning was young, when planning the systems
And the worlds that should follow, the Creator
Looked forward through measureless time, to foresee
The effects of one course, or another,
Ere He fashioned the nature of what was to be.

Should He make all the worlds with a sudden pronouncement,
And then hurl them to space from Himself?
Or invest with His being developing systems
Wherein He should have part in becoming?
Should He give to His creatures the mark of perfection
And create all alike from one pattern and kind,
Or provide for their gradual growth and improvement,
And evolve to a climax of heart and of mind?

Thus God pondered unlimited action. He saw,
Yet unformed, the vast universe governed by law,
A dominion to serve evermore as a witness
Of intelligence, confidence, justice, and love,
That should increase in triumph through all His creation.
To assure movement upward and reaching above,
A great urge from Himself should provide stimulation.

As He thought of the slow revelation of ages
He beheld the oncoming of man, so endowed
With high aspirations, capacity, faith,
As to make him akin to the nature eternal;
Then His vision perceived man's conceits and vain pride,
And God smiled.
With selfishness, hatred, and painful delays
He was saddened, yet this He could see,
That if virtue and faith and good-will there would be,
Then the choice to be faithless to man should be free.

Though God saw the great costs of man's fears and his weakness,
And the terrible strife which the overbold caused
In their madness of serving a false selfish interest,
As if all of creation to greet them had paused,
Yet God's faith in His plan and His man did not waver,
But full gracious and patient and trusting was He,
For the progress of life then revealed to His vision
The victorious peace of the man yet to be;
With a price to be paid for mistakes and base failure,
And dependable order directing his way—
With a mind keen to know, and a spirit responsive,
Many would learn, God would win, in the glad future day.

As He looked, God determined that thus it should be,
Hence creation becomes, and in suffering and pain
Of the growing is presence divine, ever showing
Through vision and faith, the strait way that is gain.

THE SUNDAY SCHOOL LESSON

James W. Vallentyne

FEBRUARY 5—ELIJAH TAKEN UP INTO HEAVEN

The Supernatural

The consciousness of an incomprehensible and invisible person has grown as man has improved in quality. There may be some value in transposing this statement to read: Man has improved in quality as he has become more conscious of the Infinite Person. These assertions added together are worth more than either of them is by itself.

The consciousness of the supernatural led people to assume three conclusions. 1. All that could not be accounted for was the projection or expression of the Invisible Person. 2. The greatness and goodness of unusual individuals was the result of affinity with the Invisible Person. 3. The honor and influence of the Invisible Person would be promoted by reports of very unusual achievements.

The latter conclusion still persists. Many of us have heard very good people make statements about religious experiences that were extravagant and unwarranted. The tendency to overstate is very common and in many ways the spirit in which the error is committed is innocent. The desire to help is often responsible for inaccurate reports.

The stories of the supernatural in the records of Elijah are striking and frequent. The feeding by the ravens, the maintenance of the oil and meal in the widow's house, the restoration of the widow's son, the calling of the drought upon the land, the burning of the water-soaked sacrifice on Horeb, the breaking of the drought, and last and greatest of all his marvelous ascension, are stories charged with the triumphant action of a super-being.

The elements of fact in these stories may be discovered farily well in each case. That there was a very real foundation of fact we can not doubt. That each story has been embellished for the sake of the cause is equally beyond doubt. That the embellishment was done in innocence and for lofty purposes no one can reasonably question.

The Schools of the Prophets

Since the days of Samuel there had been groups of young men who studied together for the purpose of equipping themselves for the office and work of prophesy. In the days of persecution they concealed themselves from public gaze and carried on their work more as secret orders. At times they flourished in the open. Under the influence of the spectacular and appealing career of Elijah they grew rapidly.

Before Elijah's death he visited these schools and gave them his blessing. Perhaps he took this occasion to announce and introduce his successor. Perhaps he hoped to persuade his youthful and ardent successor to leave off the journey at one of these centers, that the aged man might go on alone to his beloved solitudes to meet the last experiences of his pilgrimage. If he hoped to accomplish this plan he failed, for Elisha followed with great devotion and was with him when he laid down his staff and launched forth into the great adventure that follows this.

Out of Elijah's visions and inspirations came a great succession of mighty men. The world has not given Elijah his rightful place as the father of ethical religion and as the first of the world's great prophets. This is probably a result of the meager records of his words as compared with the larger records of those who followed in the opening of the era of writing.

The Loneliness of Great Men

People sympathize with great and good men and make effort to honor them, as is fit, but they do not find it easy to establish a happy association with them. There is a chasm of separation between those who see less and those who see more. It is difficult for them to meet on a basis equally satisfactory to both. Those who lack the ability to measure to the normal standards of others are shy and uncomfortable. They are conscious of the difference and know that they are the deficient. This is full one-half the foundation of social classifications.

A bit of psychology that ought to be always in the judging mind is that the human mind naturally holds in some awe the

person who has had the unusual in his experience. This statement covers a fact more far-reaching than we can illustrate in this column. Every reader ought to carry it out into a wide range of applications. Let me suggest as some illustrations of it, the fear of the dead, the attitude toward the criminal, the attitude toward the performer of the unusual, the attitude toward the soldier, the attitude toward all special dress, and so forth to a great length.

It is quite impossible for the man who expresses great thoughts, who paints great pictures, who declares great convictions with great masterfulness, to find his normal social atmosphere undisturbed. It is not his desire or his peculiarity that decrees this, but the withdrawal of those who had thought his measure to be as theirs.

The public often does great injustice to the man who has the faculties for doing great service for the people. A wholly artificial isolation is forced upon him, and a wholly artificial confusion is thrust upon him. May it not be true that many such wish for the healthy ease that the old Greek philosophers enjoyed as they argued upon the streets with such as were interested in truth?

Elijah's Farewell

Elijah's great motives had been religion and patriotism. His thought of religion was radical, that is, it was in advance of his countrymen and fellow-religionists. To them God and religion were to be used for the national good. To him all government and organized order were for the purpose of promoting spiritual and ethical values.

His last thought was naturally the ruling thought of his life. The offices and individuals which had the ideals and inspirations of the people in charge were his last concern. He desired that the prophets of the new day be men of vision and instinct rather than mere jugglers of the formulas of divination. He desired to have the new leader designated, accepted and inspired for his task before the champion of the new order should surrender his scepter.

The picturesque description of his going is in full harmony with the whole story of his career. He who fitted into the habits of the birds, who rescued the widow's home from the profiteers, whose genius adopted the lightnings of the storms as co-workers, who flayed the guilty king and his haughty queen . . . .

It was fitting that Elijah should leave off in a whirlwind of demonstration that bore out the theme of his message that God was a living person blessing those who honored Him and receiving into His magnificent triumph all who championed His cause.

The chariots of a victorious God await all who intelligently serve in the struggle against injustice, ignorance and exploitation.

* * *

ALL SOULS FORUM CLASS

W. Martineau Selleck

The Riverside, Cal., church has undertaken a new and interesting experiment which may prove of real significance to Universalist thought and thinking. At any rate its progress is well worth following. Recognizing the profound influence of recent developments in the field of religion, philosophy and metaphysics, as well as in the domain of science, in relation to health and healing, a group in that church formed the All Souls Forum Class for the purpose of studying contemporary healing philosophies. Scientists, in their endeavors, have so closely confined themselves to the form side of life and, until recently, to the study of physical forms and the laws which govern them, that except in rare instances they have failed to rise above the concept of mechanical force as the supreme motive power of life. They have yet to discern that above all laws is the law of love, which infinitely transcends the aspect of mechanical force, and from which all forces proceed.

All Souls Forum Class employs the same method of study as other forums throughout the country. A speaker, qualified to present some particular phase of the subject, first lectures, and then the members ask questions and enter into a discussion. Conclusions are not set forth to be accepted as presented. There is opportunity for free and frank discussion and impartial consideration of the subject. A spirit of true catholicity prevails. The members seek to get at fundamental facts, discover their true import, and find out whether the statements and assumptions on which the philosophies are based are true.

Last year the class took up the philosophy of medical science and that of the healing cults. This year it is studying the Emmanuel Movement, which had its beginning at Emmanuel Church, Boston, under the direction of Dr. Worcester and Dr. McComb. A class in healing is soon to be started for those desirous of undertaking the work, or interested in the establishment of healing as a phase of the true ministry of the Church.

* * *

A MILLION BARRELS OF FLOUR ARE WANTED FOR RUSSIA

How Many Barrels Will You Give?

The nation has been asked to give a million barrels of flour to the 15,000,000 starving people of Russia, to be distributed by the Quakers, who for a year have maintained relief in Russia. Every miller of the country has been asked to give, and the great flour weekly papers, the *Northwestern Miller* and the *Modern Miller*, have editorially commended the appeal, and have given free pages of advertising to it.

According to the plan outlined by the American Friends Service Committee, each miller will be asked to make a direct contribution in flour to the campaign, and, with this as a nucleus, to solicit contributions from the community about him. He will sell at cost the flour which the community buys from him, thus making every dollar buy the greatest amount of food possible. In the community all agencies will be asked to contribute. The basic cost of a barrel of flour will be put at $5, and each organization will be asked to contribute one barrel for every ten members, which will mean a giving of only fifty cents per member.

The family is the great unit of American life. How many families in the circle of your acquaintance would not be able to give one barrel of flour this winter, out of their abundant supplies, to save men, women and children from starvation? Even with the remembrance of all that we have given during the past five years is it not true that not one of us, even, has ever begun actually to suffer because of what we have given? We have always given of our surplus, and even those of us who went deep into our surplus have always stopped when the limits of our surplus had been reached. We have never given of our actual needs and wants.

To-day 15,000,000 people—one-seventh of the number who live in the comfort and security and luxury of the United States—are facing starvation. In the face of this shall we give simply of that which we do not need, or shall we give until it begins to take even life-blood itself? Somehow a young man of Nazareth tried to teach that to give until one sacrificed one's very life was the only way to live. Shall we follow him?

* * *

PERSONAL LIBERTY

The Supreme Court of Maine recently decided a case involving the question of "free speech," in which it gave the following excellent definition: "The great degree of liberty which we enjoy in this country, the degree of personal liberty which every man and woman enjoys, *is limited by a like degree of liberty in every other person*, and it is the duty of men and the duty of women in their conduct, in the exercise of the liberty which they enjoy, *to consider that every man or woman has the right to exercise the same degree of liberty;* that when one person enters into society—and society is the state in which personal liberty exists—*each gives up something of that liberty in order that the other may enjoy the same degree of liberty.* It is a conception that perhaps some people find difficult to understand, but it is the conception of liberty which we enjoy." You recall the story of the Irishman who, on landing in this country, threw his arms around indiscriminately and happened to hit a full-blooded American citizen on the nose; whereupon the American promptly knocked Pat down. "Begorra," said Pat, as he picked himself up, "I was told that this was a free country." "So it is," said the American, "*but your freedom ends where my nose begins.*" It is an apt illustration of mutual rights and obligations in a liberty regulated by law, as distinguished from lawless license, under which ordered government would be impossible.—*Exchange.*

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

SPIRITS IN PRISON

There is a window in my house,
  Set very narrowly, and high;
There stubborn bars of iron cross
  Between me and the sky.
The door is shuttered fast,—in truth
  A prisoner am I!

I see a slender band of blue
  No wider than a sea-bird's wing,—
And three green branches of a tree
  Against the casement swing,
Whereon, what time the spring is here,
  The little thrushes sing!

And sometimes there a drizzling flame,
  Strayed from a distant sunset byre,
Or past the bars a silver moon
  Lifts like a mountain spire,—
But, folded in this narrow room,
  The wings of my desire!

Yet, when there is nor sun, nor moon,
  An outer darkness, verily,
Two stars are lighted, brave and fair,
  Where only I may see;
These are the tender eyes of God
  Most kindly watching me.

Frances Beatrice Taylor.

TWO AND A HONEY POT

WHEN Buster Bear found the pot of honey in the daisy field he didn't know at first what to make of it.

"Ho!" he said in his husky little voice, "Who left this queer-looking pail of water here for me to stumble over?"

He leaned over and stuck his pink tongue into the pail, and the moment he did so he cried, "Whoop! What kind of water is this?"

Flopping flat down on the ground among the daisies and pulling the pail closer to him, he dipped one paw into the pail and thrust it into his mouth. Then he did the same thing with the other paw.

"Ah-h-h!" he said with a squirm of delight. "O-o-o-oh!"

Was ever anything so delicious! The stuff was almost as clear as water, but it had a taste that no water ever had.

"It must be soup," Buster said aloud between mouthfuls.

He scooped up what was in the pail so fast that his hurrying paws looked like two little quick black paddles; and he smacked his lips so hard that he could have been heard a hundred yards away.

The little fellow was too busy to notice that he had a visitor; he went on eating and grunting with never a look to right or left.

The visitor stared at Buster and the pail with much interest; then, sniffing, he walked round and round the little bear. But Buster did not even hear the sniffs.

At length the stranger walked off; and after a long while Buster gave a sigh and scrambled to his feet. His stomach was very full, and from head to foot he was as sticky as a piece of fly paper.

"Humph!" he said as he waddled away.

It took him half an hour to wash off the stickiness. Dinner was ready when he reached home, but he did not feel at all hungry.

"No, thank you," he said every time he was asked to have anything.

"Perhaps you want some jam," his mother suggested.

"Oh, no, thank you!" Buster said hastily. It seemed to him that jam was the very last thing in the world that he wanted.

Mr. Bear came in late to supper. He seemed very much disturbed; his hair was ruffled up on his head and his eyes snapped.

"There's a sneak thief somewhere in the neighborhood," he said, "and I should like to get hold of him, too."

"Oho, a sneak thief!" cried Buster. "And what did he steal?"

Mr. Bear frowned. "My honey pot, and all my honey, that's what he stole."

"And what is a honey pot, father?" little Buster asked, "and what is honey?"

Here Mrs. Bear, who was much disturbed by the news, gave her son a gentle cuff on the head. "Stop asking questions," she said. "Honey is something delicious that is found in the woods. Now keep quiet."

Buster stirred his porridge slowly and wondered why he had never found anything delicious in the woods. When Mr. Bear got up and said he was going out to look for his lost property, the little bear clamored to go too.

"Well, if you'll behave properly," said Mr. Bear. "But much you know about finding honey pots!"

When they came in sight of the field where Buster had been playing that morning, Mr. Bear said, "There's William Goat; perhaps he knows something about the matter."

But William Goat looked annoyed. "I never eat honey," he answered. "Don't ask foolish questions."

That made Mr. Bear angry. "I left that honey pot right here in the field while I went off to get a drink of water," he said. "Don't tell me somebody didn't eat my honey."

William Goat tossed his head. "I wouldn't tell you that for the world," he said. "Of course somebody ate your honey."

"Well, don't you stand there and stare at my son," went on Mr. Bear. "He doesn't know honey when he sees it."

"Oh, doesn't he?" asked William Goat. "Does he know it when he tastes it?"

Buster began to quake. The truth was dawning on him; it must have been honey that he found in the pail!

Mr. Bear went on blustering at William Goat. "Buster, here, is far too small to carry off that big pot. And if he didn't carry it off where is it?"

The goat gazed at Buster until the little bear felt as if he should sink through the ground.

"Where's that honey pot?" stormed Mr. Bear.

William Goat went on staring at Buster. "Where's what was in the honey pot?" he said.

At that Buster sat right down among the daisies and clapped his two hands to his fat little stomach. "Inside me," he moaned; "that's where."

Then he told the whole tale with a rush. "I didn't know it was any one else's honey," he sobbed. "I didn't know it was honey at all."

Mr. Bear looked very much shocked, but he did not scold.

"Well, I don't see what became of the pot," was all he said.

William Goat turned and walked over to a corner of the field; presently he came back with a battered-looking piece of tin in his mouth.

"Is that what you call a honey pot?" he inquired. "It's what that son of yours left after he'd eaten all the honey; I found it here, and it looked useless." After a pause he added, "I didn't know it was any one else's honey pot. I didn't know it was a honey pot at all."

His words and tone sounded so familiar that Buster raised his bowed head and peeped at him out of the corner of one shamed eye.

"And so," went on William Goat, "at dinner time I had it for dessert."

Then Mr. Bear and Buster Bear burst out laughing. They laughed so long and so loud that Mrs. Bear came hurrying through the bushes to see what was the matter. They laughed and shook and spluttered and wheezed till the tears rolled down their faces and fell on the remains of the honey pot. They could not stop laughing, however hard they tried.

As for William Goat, he turned his back and pretended to be grazing; but his sides shook so and he gave such funny little squeaks that Buster was sure he was laughing too.—*Mary Norwood, in Youth's Companion.*

* * *

HIS WAY

A frog sat on a lily-pad—
It was a way he had.

A slim and stylish dragon fly,
Alighting on a leaf close by,
Addressed him airily.

"My green young friend, wake up," said he;
"Your method's foolish, can't you see?
You ought to hurry round like me—
Not sprawl there idly all the day,
Waiting for things to come your way.
Move on, I say."

The frog moved on. His mouth stretched wide;
It closed again. Alas for pride!
Where was the fly? Inside.

And then he smiled so dreamily—
"My way," said he.

Selected.

"HOMING" THE WORKING GIRL

Filling the same need as the Franklin Square House in Boston, founded by that devoted leader of our faith, Dr. George L. Perin, who recently passed away, is the Girls' Community Club in New York City. The founder of this club, however, is not a minister. She is Miss Cornelia Marshall, descendant of John Marshall, that noted jurist and statesman of the early days of our country's history. When a girl herself, Miss Marshall served as secretary of the Girls' Friendly Lodge, making thousands of calls upon lonely working girls, learning their needs, and finding out how it was possible to stretch a $12-a-week salary to meet a $15-a-week demand. Of this she became convinced—that greater than heredity, education, or anything else in shaping a girl's life and character, is her environment.

As Dr. Perin made a study of what Boston offered to the average working girl in the way of lodging, so Miss Marshall made a survey of the situation in New York, and found the conditions much the same: "Rear hall bed-rooms, up three or four staircases; cold in winter, hot in summer, altogether comfortless; rooms to flee from in waking hours and in which to sleep and to wake, pale-cheeked and heavy-eyed, from a nearly oxygenless night."

Two years ago, with the help of several wealthy women who had become interested in the movement, she founded the Girls' Community Club on East Thirtieth Street. It was to be no patronizing, charitable organization. The girls were to be free, independent, self-supporting and self-governing, with a sense of responsibility in the management of their home. They could go to the theater and stay until the end of the "show," without fear of losing their self-respect if they did not return to their houses until after ten o'clock.

Accordingly the girls formed a council and divided into committees. The entertainment committee arranged the evening entertainments and dances. The library committee selected and cared for the books. The garden committee cut the grass and looked out for the flower plots. (The club has a splendid back yard, with hammocks and chairs where the girls may enjoy themselves in the summer evenings.) Over all these transactions the council presided in a business-like and dignified manner, hearing reports of committees, and recommending ways and means.

But Miss Marshall's work did not stop at having successfully organized the Community Club, which at best could accommodate only a limited number of girls. It was supplemented by the Hostess Club and the Association to Promote Proper Housing for Girls, more briefly the A. P. P. H. G. Landladies who wish to make their homes more habitable and inviting for girls are eligible to membership in the former organization. It holds frequent meetings, when helpful lectures along such lines as sanitation, interior decoration, and diet are given. Across the street from the Community Club, the A. P. P. H. G. opened its office. Here proprietors of rooming or lodging houses, wishing to let rooms, leave their names, and information is kept regarding the desirability of their houses as homes for working girls. Girls, in turn, seeking room and lodging, apply at the office, and are sent to the places where it is thought they will find it most pleasant.

Thus Miss Marshall is accomplishing a very real work in Applied Christianity, for what is more needed in our large cities than that the working girl, with a small salary, may earn not merely a living, but at the same time develop her own power and individuality and have an opportunity really to live?

* * *

A YOUNG GRAMMARIAN

Although Judge Jones's little daughter had talked several times through the telephone to her father, she had never gone through the formalities necessary in calling him up. The first time she tried it she took the receiver off the hook, as she had seen others do, placed her lips to the transmitter, and said:

"Hello! I want to talk to papa."

"Number, please?" said Central.

"Singular," she answered, surprised at the question, but proud that she knew something of the rudiments of grammar.—*Harper's Magazine.*

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

THE SLOGANS IN SYRACUSE

Mrs. Lillian C. Shaw, the resourceful superintendent at Syracuse, N. Y., always makes use of the slogans in some manner, usually by a little talk or story. For the February slogan she will tell the story on one Sunday of a girl whose life illustrated the sentiment and on another Sunday the life of a boy. Florence Nightingale and Jacob Riis have been chosen.

* *

SUNDAY SCHOOL CONTEST

In the Attendance Contest between the Arlington, Mass., and the Hartford, Conn., Universalist Sunday schools the latter got a decided jump on Arlington on the first day of the contest, by rolling up sixty-two points to Arlington's thirty-two.

Arlington is putting forth great energy so that the next Sunday's record will tell a different tale, but Hartford is also to be reckoned with, and the outcome of the second Sunday's record is awaited with much interest.

S. T. C.

* *

MY TRIP IN ILLINOIS

Rev. Lucy Markley is a young woman of vision and action and, when she became State President at the Galesburg Convention, one of her first deeds was to corner the President of the General Association, reveal half a hundred fine plans that already had come to her fertile mind, and follow with the mandatory invitation, "Come over into Illinois and help us." Soon she mailed a complete itinerary for a trip through her diocese, closing it with the cheerful assurance that a man who could live through that could stand anything.

It was strenuous, but I liked it and, at the end of fourteen days of campaigning, I had recovered from the rhinitis and indigestion with which I started.

The experience was delightful enough to cure a normal man of almost any disease. I visited the following parishes: Leroy, Urbana, Clinton, Table Grove, Macomb, Abingdon, Avon, Galesburg, Peoria, Marseilles, Joliet, Oak Park, Elgin and Hoopeston. Thirty-six addresses, short and long, were delivered. The news in Illinois is good. In only one case did I fail to find that the attendance was increasing—at Table Grove, where an epidemic of scarlet fever had temporarily interrupted progress. And there the fine company of workers agreed that they would hold a second meeting on the following Sunday and arrange for an aggressive forward movement.

It is interesting to record that many books were borrowed from the Loan Library, for a reading force is an interested and progressing force. A noteworthy fact is that, without an exception, the schools borrowed books on the Cradle Roll and on the Home Department.

Most of these schools were visited in the spring by Rev. Laura Bowman Galer, and she must have done them great good, for I found conditions much more favorable than she did. With Miss Markley to lead and a fine company of officers to cooperate, the work in this state is certain to prosper.

G. E. H.

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TEACHER TRAINING IN BOSTON

A new opportunity is offered to the Universalists of eastern Massachusetts. Under the leadership of Mrs. Nellie E. Friend, who will give courses in Child Psychology and Pedagogy, a teacher training class will be held on Tuesday evenings at the new Universalist Headquarters, 176 Newbury Street. Each session is to begin at 7 o'clock, the first having been on Tuesday, Jan. 24. No expense is connected with membership in this class except for possible purchase of a text-book. Mrs. Friend is a most competent teacher, having made a wonderful record in Melrose and other places, and it is gratifying to know that her class opens with a large registration.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 185 West Ninth Ave., Columbus, Ohio

NOTES FROM NORTH CAROLINA

A most interesting report comes from Pigeon River Valley, saying that the Christmas service and entertainment were "the best ever." This is the first the Universalists have held there under the direction of a settled pastor, Rev. Hannah J. Powell. On the evening of Dec. 23 the first social event was held, when twenty-five young people gathered to decorate the church. It was a great success and the church was beautiful. Two of Father Inman's grandsons, who were lumbering on the highest mountain tops, brought two trees. Great quantities of mistletoe had been gathered by another grandson, the holly was sent by Mrs. Haskell and ground pine by Father Inman's granddaughter.

Through the kindness of Universalists and other friends in various parts of the country Miss Powell was able to fit out a homeless boy of seventeen years with clothing. Several families were assisted, eighty children remembered on Christmas and the aged and shut-ins received cards. Miss Powell's December report notes fifty-two calls made by her and fifteen in the interest of our work by Mrs. Turner.

Inman's Chapel has had a settled pastor for four months with the above record. What will it be next year if we are able to furnish equipment for a kindergarten there and can send a consecrated woman as teacher? Who will help to make this possible by contributing toward the salary of such a worker or toward the equipment?

Through the *Leader* Miss Powell wishes to extend her thanks and appreciation to many friends who have made various contributions to her work. Two organs have been sent, one to Inman's Chapel and one for the manse. Two organ stools will be greatly appreciated, as soap boxes are being used for this purpose. Address Rev. Hannah J. Powell, Sunburst, N. C.

Another interesting report comes from Deep Run, in Eastern North Carolina, a few miles from Kinston. Here Rev. Dwight A. Ball preaches and Mrs. Haskell has organized a Sunday school. Through the generosity of two sisters, a small store was opened for the use of the Universalist Sunday school and preaching services.

We may have a church at Deep Run, as one of the interested men there will give a corner lot on the highway, provided a brick or cement building is built upon it. His hope is to raise the standard of the rural church in North Carolina.

Since the Sunday school was started there four months ago, the increasing interest has been most encouraging. On Christmas Sunday a father said to Mrs. Haskell, "The children in this neighborhood have changed since you started this Sunday school. I notice a great difference." In the light of this do we need to ask if it is worth while to send missionaries to North Carolina? How many will help make it possible for Deep Run to build a church?

Our ministers in rural churches travel *miles* each month just for Sunday preaching and are able in consequence to do little parish work. Our great need here is for automobiles. If these could be supplied services might easily be doubled. North Carolina has voted to raise a portion for each machine and has asked the W. N. M. A. to furnish the balance. Will not some person help to make this possible? Many other things are needed, and unless each state contributes more generously this year than in the past, it will be necessary to curtail the work there. This is an earnest plea for help. What is your response?

Please write to Mrs. Ethel M. Allen.

* *

It is with deep regret that we announce the death of Mrs. Mary E. J. Rhodes of Kinston, N. C. She was a loyal consecrated member of the Kinston church, and a Life Member of the W. N. M. A. Our sympathy goes to the bereaved family and to the Kinston church.

Young People's Christian Union

DIRECTOR'S DATES

Jan. 29, morning, Fitchburg, Mass., evening, Norwood, Mass.

Feb. 3, Metropolitan District Banquet, New York.

Feb. 5, Ithaca, N. Y., Cornell Universalist Club.

Feb. 11-12, Illinois State Rally, Peoria.

Feb. 19, Hoopeston, Ill.

* *

AFTER YOUNG PEOPLE'S DAY

The observance of Young People's Day and Week, while a very worth while thing in itself, is only a means to an end. Wherever it really succeeds there is a better understanding on the part of the older people of what the young people are doing and trying to do, both in the Y. P. C. U. and in other departments of the Church.

But there are certain things which this observance should do for the young people themselves, and will, if the activities of the day and week are properly followed up.

For one thing, there should be an increase in membership in the Union, partly because young people not connected with the Union have been introduced to its activities at this time, and have been interested in its work, and partly because the members of the Union have become better acquainted with the spirit and purpose of their organization and are ready to go out and enlist others.

Perhaps more important is the relation between the observance of Young People's Day and Week and membership in the Church. We are still engaged in the Murray Crusade to double the membership of the Church; our General Convention has commissioned us for the Christ Crusade, and we are girding ourselves for this greater task.

During the Lenten season, at least, every church ought to have something in the nature of a confirmation class, whatever name may be chosen. There is great need, especially on the part of the young people, for a better understanding of their Church, its faith, its services and ceremonies, its organization and work. The spirit aroused by Young People's Day and Week among the young people themselves should be immediately utilized to secure the enrollment of such a class, to begin work either at once, or with the beginning of Lent on March 1.

Finally, there should be a wise following-up of Young People's Day among the few whose thoughts may have been turned toward the ministry by their participation in the service. No one can predict concerning the fitness of an immature boy or young man for the ministry.

There are many different kinds of ministers, and there is no standard of measurement by which one can predict success.

There are many different kinds of churches, and many different kinds of people, even in our Universalist Church, and because a young man may not give promise of some day being able to fill satisfactorily the pulpit of the National Memorial Church in Washington, is no reason for taking it for granted that he will not be able to minister to the spiritual needs of the church in Barnard, Vermont, let us say, or in Stockton, Illinois, or in Louisville, Miss.

From my acquaintance with these four churches, I feel confident that a man who could succeed in one of them could not succeed in large measure in any of the other three. And it would be easy to enumerate a dozen others, all differing from these and from one another and each requiring a different kind of a minister.

There is another factor entering more and more into the work of the ministry, as it is into the other professions, and that is a kind of unintentional specialization. One man is a pulpit orator, perhaps a prophet, and his great work is from the pulpit and platform, and in his study that lies behind these. Another is an expert in religious education, and he prepares for the training and education of the young in his parish that they may increase in wisdom and stature, and in favor with God and man. Another is a leader in moral or social reform, and would make it easier to live a Christian life by removing our temptations from us. Another emphasizes the healing of body, mind and spirit by the power of faith and love. Another is a pastor, a true shepherd of the sheep, whose simple human friendliness is the chief strength of his work, and whom people go to hear on Sunday because they love him. Another is an organizer, and enlists and drills the part of the Christian Army under his leadership and makes it an efficient force for the advancement of the Kingdom of God on earth. Another is a poet, a mystic, an artist, perhaps, who pictures to those who hear and heed the beauty and mystery of the deep things of God.

Rarely does one who is preparing himself for the ministry intentionally specialize, although he may, indeed, must, follow the bent of his own mind and spirit. But all these men are needed, and many others, for a complete ministry by the Church to the needs of the world. This, by the way, is an argument against too long pastorates, for every church needs from time to time different kinds of ministers, each to give it the impress of his personality, and pass on to other fields of labor. And because a man is of one of these types and not of another, or of some other not mentioned, perhaps at present unknown, no one can say whether or not he will succeed. The predictions of success or failure that have been made concerning many young men and woman in divinity schools in years gone by, is sufficient proof of this.

As the Master said, in another connection, "Thou knowest not whether shall prosper, either this or that, or whether they shall be both alike good." In the recruiting, training and educating of our ministry, let us be mindful that God can use in His service to-day and to-morrow, as He has in the past, men and women whose particular fitness for His work we in our ignorance can not see, and let us help Him to enlist the young men and women who, under His inspiration, not ours, will do the work of Christ and his Church in the years to come, in places and amid people so diverse that men and women of many minds and temperaments and varying abilities can all achieve, not the same, but an equal measure of success.

Stanley Manning.

Boston, Jan. 16.

For the Quiet Hour

It is true that love can not be forced, that it can not be made to order, that we can not love because we ought or even because we want. But we can bring ourselves into the presence of the lovable; we can enter into friendship through the door of discipleship; we can learn love through service.

Hugh Black.

It may seem strange to talk of prayer as discipline. But where else shall the pupil come so much into the immediate presence and under the compelling charm of the Great Teacher? And how shall we review our needs and ask assistance with such profit as when we talk with God?

Isaac Edwardson.

A man's morning devotions should be his spiritual gymnastics. Choose for your morning thought something that will give tone and vigor, poise and power, resistance and resilience for the day's work.

Willard Brown Thorpe.

A belief is not a proposition to be assented to and then put away and forgotten. It is always in our minds and forever in our thoughts. It guides our every action, it colors our whole life. It is not for a day, but forever. A belief is a strand in the cord of our lives that runs through every fathom of it from the time it is first twisted among the others till the time that life shall end.

H. Fielding Hall.

As a lower truth leads on to a higher truth, so feeble efforts of prayer lead on to stronger and worthier efforts. The soul acquires an appetite for spiritual effort, and the supply follows the demand.

Henry P. Liddon.

Order of Universalist Comrades

OFFICIAL CALL FOR LAYMEN'S SUNDAY

Dear Comrades and Brothers:

The following resolution was unanimously adopted at the Detroit Convention:

No. 5. National Laymen's Sunday

"*Whereas*, the Laymen's Sunday program under the auspices of the Comrades produced such noteworthy results in all our churches,

"Resolved: That the Laymen's Day be made a permanent event in the calendar of the Universalist Church, the date being decided upon by the President in conjunction with the General Superintendent."

The President and General Superintendent have appointed Sunday, Feb. 19, as the day to be observed as National Laymen's Sunday.

Suggestions and recommendations will be forthcoming.

Please reserve this date.

Fraternally yours,

Fred C. Carr,
National Secretary.

Providence, R. I.

* *

The following was adopted by the Executive Board at the meeting in New York, Jan. 15:

The National Order requires *biennial* dues of two dollars of which the National Executive Board will rebate for the use of state chapters 25 per cent of the annual dues received from a state chapter collected in any calender year on Feb. 1 following.

The National Order will pay the 25 per cent wherever there is a state chapter; in the event that there is no state chapter, the full amount goes into the treasury of the National Order.

The Board also selected an official name for the Boys' Home in Japan: The Perin-Cate Home for Boys.

Complete information concerning action taken at this meeting will go out in a few days.

* *

UNIVERSALIST COMRADES

The Membership Campaign progresses splendidly. At this writing, January 20, few actually new memberships have been received at Headquarters, due to the single fact that energetic men in many parishes are making complete plans for their local campaigns, organization of chapters, and canvasses of their entire man-forces.

The single weak spot in the entire situation is in the small parishes without pastors, of which of course there are many instances. We are trying to show the men in these places that they have an opportunity as individuals to tie up with their brother Universalists of the country, add strength to strength, to the end of ordaining that weakness shall become strength. For out of this reinforced men's movement is surely going to come new denominational power. And this power is going to be felt in many ways.

For one thing, we shall get more laymen's effort in opening churches now closed. What Superintendent Fortier tells of the Vermont "teams" of lay-preachers in the *Leader* of Jan. 14, is going to be duplicated many times over, just because the gleam of light is going to shine in hundreds of men's minds and hearts in this new day.

It is also true that widespread realization of the lesser values of the old-time Men's Club is going to determine a new desire on the part of real Universalist men to do their full duty in and through the church in the exact spirit of this organization. The times are too full of the need of our profoundly true faith to permit of satisfaction in merely "social" clubs for church men. There are enough other, and perhaps more satisfying, sources of jollity, glad-handedness, and "fun." Not that the Comrades want less of that, but because they want *more* of something else, delivering the real goods in bringing in the kingdom of *peace, righteousness, brotherhood*, and *justice*.

Japan Mission Contributions

Following are the Japan Mission contributions received by the General Convention for the three months ending Dec. 31, 1921.

Canada:		
Halifax	$12.75	
North Hatley	10.00	
Olinda	10.00	
		$ 32.75
California:		
Long Beach	5.00	
Santa Paula	25.75	
		30.75
Connecticut:		
Meriden		64.50
Illinois:		
Chicago, St. Paul's	100.76	
Elgin	103.15	
Hutsonville	9.00	
LeRoy	17.65	
Stockton	50.00	
		280.56
Iowa:		
Mitchellville		25.10
Maine:		
Dover	11.00	
Oakland	10.00	
Paris, South	12.21	
Paris, West	50.00	
Portland, Messiah	25.00	
		108.21
Massachusetts:		
Beverly	25.00	
Boston, Roxbury	150.00	
Boston, Sabbath School Union	12.60	
Dorchester	5.90	
Eastham	5.00	
Fitchburg	100.00	
Hardwick	15.00	
Leominster	15.00	
Marblehead	7.69	
Marlboro	30.00	
Marlboro, S. S.	2.65	
Medford	40.00	
Monson	45.00	
New Bedford	40.00	
Pigeon Cove	10.00	
Plymouth	9.70	
Somerville, Winter Hill	28.00	
Wakefield	14.15	
Westminster	11.25	
		566.94
Minnesota:		
Elgin	2.00	
New Hampshire:		
Claremont	25.00	
Kensington	9.50	
		34.50
New York:		
Auburn	12.60	
Brooklyn, Our Father	200.00	
Buffalo, Grace	40.00	
Canandaigua	14.25	
Canandaigua, S. S.	2.29	
Dexter	10.00	
Dolgeville	48.15	
Henderson	11.80	
Little Falls	15.00	
Lockport	15.47	
Lockport S. S.	1.65	
Morris	5.00	
Olcott	17.94	
Perry	37.00	
Sherman	13.75	
Victor	27.07	
Scipio	2.00	
Watertown	34.00	
		507.97
Nebraska:		
Hastings		10.00
Ohio:		
Springfield	2.00	
Toledo:	5.00	
		7.00
Pennsylvania:		
Girard	30.00	
Linesville	21.00	
Philadelphia, Restoration S. S.	15.00	
Philadelphia, Messiah	201.36	
		267.36
Rhode Island:		
Pawtucket	28.50	
Providence, East	40.30	
		[illegible]
Vermont:		
Concord	12.00	
Springfield	40.75	
Springfield S. S.	5.00	
		57.7[illegible]
Wisconsin:		
LaCrosse	16.85	
		$2,081.0[illegible]

Among Our Churches

New York State Letter

It has been a long time since the churches of New York State have been so completely supplied with ministers as they are at the present. The work everywhere is going along well and the general outlook is bright. Money continues to come in for the endowment for the Ministers' Pension Fund. The ultimate goal for this fund is $25,000. It is being raised very largely by annuity gifts. * * **Auburn.**—The Rev. John Price is attracting large congregations to the remodeled Auburn church. The evening audiences more than fill the large auditorium. He is giving a series of illustrated lectures and has an orchestra of thirty pieces to assist in the service. * * **Scipio.**—This country parish has recently expended a considerable amount of money in repairing its beautiful old church building. The society is very much alive. * * **Albion.**—Under the leadership of the Rev. Lewis Robinson, the Pullman Memorial Church is having an active year. The ladies made over $400 at their recent fair. On the first Sunday of the new year a drive was made to have every Universalist in the community in church on Sunday morning. The minister has a Bible Class of fifty. * * **Clarendon.**—This church, which has been dormant for several yuars, is now reopened. The Rev. Lewis Robinson of Albion is the minister in charge. Extensive repairs have been made on the church building. * * **Lockport.**—Dr. George E. Huntley spent a recent Sunday here. He preached, spoke to the whole Sunday school, again before the Adult Bible Class, and conducted a conference of teachers. His visit was greatly enjoyed. All of the church work is progressing. * * **Cortland.**—Since the coming of the Rev. George J. Porter to Cortland the congregations have doubled. Mr. Porter has been elected president of the Cortland County Ministerial Association. * * **Middleport.**—The Rev. E. H. Carriett, the new pastor, is rapidly making a place for himself in the community. Middleport is one of our strong parishes and has a great program for the year. * * **Binghamton.**—The lot adjoining the present church property has recently been purchased. It is the hope of the church to some day build a fine new church building covering both properties. * * **Buffalo, Grace Church.**—During 1921 sixty-seven members were received into the church. The sum of $15,000 was paid on the church debt. * * **Central Square.**—The Brotherhood Class, a large men's organization, is having a very active season. This organization expects to affiliate with the Comrades. All departments of the church are in a flourishing state. * * **Macedon.**—The Rev. J. A. Judge, the new minister, who has recently come to us from another denomination and who during the war was a captain over seas, is attracting large congregations. * * **Nunda.**—The Rev. Albert E. Allison, recently called to Nunda, is rapidly creating new interest in church life here. Nunda is very happy in its selection of a pastor. * * **Watertown.**—Dr. Reed is rapidly improving in health. The Watertown church was never in better shape.

G. D. Walker.

Mid-West Letter

I spent the Christmas holidays at home with my family in St. Paul. I had looked forward to the pleasure of sitting in the family pew on Christmas day and listening to a sermon by Dr. Vail, but I was disappointed. On Christmas and on New Year's Day, I was compelled to preach, for Dr. Vail was sick in bed. He is better now, I am informed, and able to fill his regular Sunday engagements. * * **Grand Rapids, Mich.**—Occasional services are being held here, and later in the year, when the right man for this important city church is found, a pastor will be called. Some subscribers have been secured for the *Leader*, and hope for the church still lives in the hearts of the loyal men and women here. * * **Galveston, Ind.**—The first week in January I conducted a series of preaching services here. This pastorless church has just called the Rev. W. O. Bodell, of Mountville, S. C., who will begin his pastorate on April 1. Both Salem and Pleasant Valley remain in this circuit. I predict a long and successful pastorate here for Mr. Bodell. * * **Stockton, Ill.**—Stockton is one of the most active churches in Illinois. At the annual meeting, Jan. 9, the people voted to call the Rev. William A. Garner, of Chicago, to succeed Miss Markley. He will begin his work here at an early date. * * **Hoopeston.**—Owing to the resignation of Rev. Hervey Hoyt, who goes to Waltham, Mass., this church is now pastorless. I held a conference with the committee of pulpit supply there, and it is hoped that a successor to Mr. Hoyt will soon be secured. While at Hoopeston I called upon a fine young business man who wants to enter our ministry, with whom I had been in correspondence. * * **Joliet.**—Rev. Walter Macpherson has begun a series of Sunday evening services, at which one of the Comrades speaks for five minutes on the subject, "Why I Attend the Universalist Church. * * **Chicago, Church of the Redeemer.**—Mr. Polson, who has been pastor here for three years, has resigned. The pulpit is being supplied temporarily by Dr. Fisher. * * **Anderson, Ind.**—The Rev. Sidney Esten has been pastor here for about five years. He is very popular with the public generally. He has a difficult field, but loves hard work. "Sid" is a fellow who doesn't know what defeat is. I'm holding a series of meetings in his church at the present writing.

L. R. Robinson.

Church News and Interests

CHURCH MEMBERS REPORTED IN 1922

Previously reported	42
Beecher City, Ill	2
Hutchinson, Kan.	2
Total	46

PERSONAL

Miss Ruth Woodis is on her way home from Turkey. Having overstayed the time of her enlistment and having rendered notable service at Harpoot, the most isolated of the Near East stations, she now comes back to America to resume her duties in the schools of Worcester. She writes of her continuing interest in her Armenian charges, especially in the rescued girls. It goes without saying that Miss Woodis will have many remarkable tales to tell of her experiences in the land of supreme distress.

Alabama

Brewton.—Rev. H. L. Crumpton, pastor. On a recent Sunday at the Universalist church there was witnessed a beautiful and impressive ceremony, the presentation by Mrs. Holden, in memory of her husband, Rev. James Harry Holden, of two flags—one the Christian flag and the other the American flag—and the acceptance of them by Mr. Crumpton. Mr. Crumpton spoke of Dr. Holden and his visits and services and Mrs. Holden's desire to present the church with these memorials of him. As he spoke little Robert Hill Strain and Percy Watson slowly came down the aisles with the flags and took their places on either side of Mr. Crumpton, who, in a few well chosen words accepted the flags in the name of the church, expressing also their appreciation and gratitude to the donor. The congregation then stood at salute to the American flag, pronouncing allegiance to the flag, after which "America the Beautiful" was sung. Then turning to the Christian flag the salute and allegiance were given, followed by the song, "Savior I follow on." The music was a special feature of the service. Miss Margaret Foshee with the violin and Sam Foshee with the cornet, both accomplished musicians, contributed much to the beauty and attractiveness of the musical numbers. Mrs. Holden, who has many friends in

Brewton, is spending the winter with Mrs. T. R. Miller.

California

Riverside.—Rev. W. C. Selleck, D. D., pastor. The pastor is giving a course of Sunday evening lectures for the months of January, February and March on "History and Christianity," a study of the development of spiritual religion in relation to the progress of civilization. These lectures are the fruit of studies pursued at frequent intervals for thirty years. Portions of them have been delivered before the faculty and students of Canton Theological School, and also before a few congregations, but have been repeatedly revised and rewritten, while other portions are entirely new. They will probably be published in due time, but are first offered to the people of this church as a contribution toward an understanding of present social and religious problems of world-wide significance.

Illinois

Elgin.—Rev. F. D. Adams, D. D., pastor. A chapter of the Comrades was organized last October and now has a paid membership of more than forty. One feature of their work is sponsoring Sunday evening lectures. In December Prof. Frederick Starr, of the University of Chicago, gave a series of three lectures on Mexico. He gave such satisfaction that he is giving this month a series of three on Japan, Korea and the Congo Free State. The expense is wholly met by free-will offerings at the close of the lectures.

Hutsonville.—Rev. Edward W. Minor, pastor. Instead of holding both morning and evening services as usual on Christmas Sunday, our efforts were directed towards holding one good Christmas service at the morning hour. This resulted in one of the finest services we have ever held. The congregation, led by the young people, sang the Christmas music with splendid spirit. The sermon was fully up to the standard of the other parts of the service.

Rose Hill.—A good series of meetings was conducted here by Rev. Edward M. Minor of Hutsonville, Dec. 3-18. He preached each night and twice on Sundays. Singing was led by a choir of young people. The attendance was good all the way through, ranging from twenty on a stormy night to over a hundred at the Sunday evening services. The people were attentive and much interested, and new life was put into the work.

Indiana

Indianapolis.—Rev. Edwin B. Cunningham, pastor. The twenty-ninth annual meeting of the church was held, Jan. 6. Following a delightful supper served by the members of the Truth Seekers Class, the business meeting took place in the auditorium. Six were present who attended the first annual meeting in 1892. The reports of the officers and the various organizations revealed a year of activity and growth. The following officers were elected: Moderator, T. C. Schlaegel; clerk, Ida Hill; treasurer, O. J. Wadleigh; trustee, Fred Vogt; deacons, P. L. Disher and Charles Cherdron; deaconesses, Mrs. H. C. Webster and Mrs. William Devine. With minister, people, and all the organizations working together in harmony and growing co-operation the church looks forward to attempting big things in the coming year. At the close of business meeting, Prof. Charles Hanson gave an organ recital.

Kansas

Friendship.—On Thanksgiving day, the people of the church and community assembled, and Dr. Lindsey of the Christian Church of Clinton preached the sermon, emphasizing the need of preaching the Golden Rule in the affairs of men and nations. After the services a dinner was served.

Hutchinson.—Rev. George A. Miller, pastor. Illustrated lectures on "Travels in Europe" are given Sunday evenings. The services of an excellent soloist have been secured. A Missionary Society and a Clara Barton Guild have been formed. On Christmas the Sunday school gave a program and in the evening the pastor gave a reading of Van Dyke's "The Other Wise Man." The Christmas party on Monday evening was largely attended, when a purse of money was given to the pastor. Two members have recently been received.

Junction City.—Rev. Fred A. Line, pastor. Mr. Line was county chairman for the Red Cross enrollment. On Christmas morning Miss Helen Line preached the sermon. We are always glad when vacations permit Miss Line to come back to us. In the evening Mr. Line gave a reading of Van Dyke's "The Other Wise Man."

Maine

Augusta.—Rev. A. Francis Walch, pastor. Everything in this old parish is moving forward finely. Capt. L. M. Hart has recently become superintendent of the Sunday school and is injecting new life and activity into its work. The Y. P. C. U. is adding much to the life and energy of the church. Its devotional meetings are helpful and well attended. Plans are being made for a novel and stirring celebration of Young People's Day. The Mission Circle is having a series of meetings; the last meeting was addressed by Miss Amy Porter of Pittsfield, a former missionary in India. In order to celebrate the closing of five years of the present pastorate, the people of the parish on Jan. 4 gave a reception to the minister and his family, to which the whole city was invited. The parish was very generally represented, and many from other churches also were present. Hon. Willis E. Swift, representing the men of the church, presented Mr. Walch with a beautiful gold watch, chain and Masonic charm, while to Mrs. Walch was given a purse of gold amounting to $185. The surprise was continued when little Charlotte Carlton presented Mr. Walch with a package of gold from the Sunday school. Mr. Swift in making the presentation said it was a testimonial of the high esteen in which the minister and his family were held by the church and the city in general, and expressive of the hope that the pastorate might continue for many years to come. A radical change has been made in the music, the splendid choir, so long a feature of the church service, being succeeded by a chorus choir of the young people.

Massachusetts

Taunton.—Rev. Elbert W. Whitney, pastor. The annual chicken pie supper and sale of the Women's Auxiliary was largely attended and in every way a success. New Year's Sunday was finely observed with special music by the organist and choir and a sermon by the minister: "The Onward Call of 1922." Many attended the communion service, and the pastor paid a well deserved tribute to Herbert L. Atherton, for twenty-five years a faithful deacon of the church, and later elected deacon *emeritus*, who has just died at the age of seventy-two years. In the Sunday school there were appropriate exercises, and C. Everett Whitney installed Howard C. N. Ripley, superintendent, Hubert Huntley, assistant superintendent, Ralph Higgins, secretary, and Grace Totten, treasurer. During the past year several faithful supporters of the church have died, but we have efficient young people to carry on the work.

Boston, Grove Hall.—Rev. Warren Ballou Brigham, pastor. The various activities have started the year with an enthusiasm which assures interest and growth. The Ladies' Aid Society, in addition to the usual monthly supper, held a one-day fair. The net proceeds reached nearly the $1,000 mrk. The Y. P. C. U., reorganized in the fall, is holding interesting meetings and jolly socials in the parish house. The present plans include a dance every month. New interest has been added to the music of the morning service by the formation of a chorus choir. The Sunday school is engaged in a contest to increase attendance and membership. Jan. 22 was observed as Sunday school day.

New Hampshire

Winchester.—Rev. Edgar R. Walker, pastor. The Christmas season has been a busy one with us. The Sunday school held its Christmas party Dec. 23. On Christmas Eve our church united with the other churches of the town in sending out a group of carol singers under the leadership of Mr. Walker. A large congregation was present at the morning service on Christmas Day. An equally large number attended the Candle Light Service at which Mr. Walker read the story of "The Other Wise Man." Plans are well under way for the annual fair to be held the last of this month. A successful financial campaign in which our subscriptions were trebled promises a successful year.

New York

Middleville.—Rev. Albert N. Lindsay, pastor. Mr. Lindsay has been invited to remain for another year beginning April 30, as pastor and soloist. During his three years' pastorate he has done splendid work, more members having been enrolled than in many previous years. He was instrumental in having our church repaired, redecorated and refurnished during the early summer. At Christmas time he arranged and directed the Community Christmas Pageant, "Bethlehem," held at our church, and through his efforts a community Christmas tree was erected on the "busy corner." On Dec. 23 a Christmas supper and party, with a Christmas tree, was held at the home of the Sunday school superintendent and Ladies' Aid president, who has been confined to her home with a broken ankle for a number of weeks. The spacious rooms were filled with children and adults of the Sunday school and parish. The pastor and his wife were presented with a beautiful mahogany clock and parlor lamp from the parishioners and a set of books and a cut glass flower basket from the Sunday school. Mr. Lindsay has been elected for the third time chaplain of the County Home. He has done much for the happiness and comfort of the inmates. Services are held there at 3 o'clock the first Sunday of every month.

Pennsylvania

Reading.—Rev. L. Griswold Williams, pastor. On Dec. 8 the Community Players presented the three plays, "A Marriage Proposal," by Anton Tchekoff, "Overtones," by Alice Gerstenberg, and "Hunger," by Eugene Pillot, in the recreation hall of the church. The purpose of this organization is to present such dramas as are not presented by the commercial theater because of their more limited artistic or idealistic appeal, and at the same time to bring the possibility of participation in the creation of such productions within the reach of the amateur. The two aspects of the drama they wish to emphasize are Democracy and Art: common participation in the creation of things worth while. They believe this is a contribution to the spirit of community service. On Dec. 29, a group of plays appropriate to the season, including the Coventry Nativity Play, was presented. Later in the season they plan to give plays from the Spanish, French, and Irish stages, an Oriental Poster pantomime, an arrangement of Browning's poetic drama, "Pippa Passes," and some original plays. The Community Players are seeking original plays for production, and would be glad to consider any amateur one-act play. Manuscripts should be addressed to the secretary, Paul V. Hampton, 335 Spruce St., Reading.

Vermont

Hartland Four Corners.—This parish held its annual parish meeting, Tuesday, Jan. 3, and officers were elected for 1922. The Sunday school, organized last summer, is continuing its sessions through the winter with a good attendance and interest. Sessions are held in the homes of members during the cold months. Not since the early 90's, when a vigorous Y. P. C. U. kept the church open the year round, has any organization met weekly during the winter. A very successful Hallowe'en party was held. At Christmas time an afternoon tree was held with a fine supper for the children. At these parties fifty children were entertained. The parish has received the gift of a house by the will of Mrs. Job Marcy, which will become the church parsonage. Mr. Elbridge N. Davis is chairman of the standing committee.

Rochester.—Rev. Charles C. Conner, pastor. The parish recently called Mr. Conner as pastor, and since the beginning of the new year has entered into an engagement with Mr. and Mrs. Conner in a joint pastorate. The latter is elected director of the Community Welfare Association recently formed. On Jan. 10 the one hundredth anniversary of the organization was celebrated. Guests from other churches attended and letters were read from former ministers. This church united with the other churches in services for the week of prayer, and the spirit of co-operation is strong.

* *

REV. ORSON F. VAN CISE

Probably not many who read this will remember Rev. Orson F. Van Cise, but a few living will recall the name with satisfaction, and it is still an honored name among us, borne by workers in Mt. Pleasant, and in Denver. Mr. Van Cise was born in Adams County, Pa., in 1849, and was brought to Mt. Pleasant, Ia., by his parents, who moved there in 1857.

He graduated from Iowa Wesleyan College at Mt. Pleasant in 1867, and then went to Canton Theological School, graduating in 1870. He was ordained and installed as pastor at Auburn, Maine, in October, 1870, Dr. Ebenezer Fisher preaching the sermon. From Auburn he moved to Portsmouth, N. H. There his health failed and his preaching and pastorates were only occasional thereafter.

He did some preaching, some teaching, and worked some at engineering. The work—apart from the ministry—was always distasteful to him but he kept everywhere his beautiful faith. He died at St. Maries, Idaho, in September, 1921, and his ashes were brought back to the old Mt. Pleasant home for burial. He lived a fine and generous life, and his memory will always be honored among us.

* *

OUR FUTURE CHURCH

The growth and development of our Church is in direct proportion to our love and work for it. Firm conviction that its truths and ideals are the most worthy produce for us zealous and ardent adherents.

Contrast that feeble spark kindled into a flame over one hundred and fifty-one years ago on the lonely shore of Barnegat Bay with the present all-embracing influence of Universalism. Does it not seem worth while to hold in reverence that historic event? Are we alive to the opportunity and potential value stored in that ancient landmark of our faith? The Murray Grove Association believes that it is.

The home of Thomas Potter, wherein John Murray spent his night of prayer, the old Potter Meeting-house, where the first Universalist sermon in America was preached, the grave of Thomas Potter, his original farm together with the Memorial church, a modern and commodious hotel and other buildings, have been presented to the Universalist denomination.

The only debt outstanding amounts to about $5,000 and an appeal is made to every Universalist to help pay this so that our sacred shrine may be entirely clear of encumbrance.

Send check or pledge to Rev. Roger F. Etz, 176 Newbury St., Boston, Mass., or to Walter Gabell, 6600 N. 13th St., Oak Lane, Philadelphia, Pa.

* *

NEW YORK UNIVERSALIST CLUB

The New York Universalist Club held its two hundred and thirty-seventh meeting Monday evening, Jan. 16, at the Sherman Square Hotel. A reception was given to the officers and trustees of the General Convention, and a welcome extended to Rev. B. B. Gibbs, of the Church of the Good Tidings, who has recently come to the Metropolitan District from Plymouth, Mass. The address of the evening was given by Mr. Arthur Nash.

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CORRECTION

An error was made in stating that Rev. Dwight A. Ball was pastor of the Clinton Circuit. Rev. Leon P. Jones has charge of that circuit.

* *

METROPOLITAN ALLIANCE

New York City

The twenty-fifth anniversary of the founding was observed Friday, Jan. 15, at the Church of the Divine Paternity. Several hundred church women of the Metropolitan District were present, among them thirteen charter members. Mrs. Gwynn presided, and brief remarks, mainly reminiscent, were made by Mrs. Shorey, Mrs. Rose, Mrs. O. White, Mrs. Burroughs, Mrs. Townsend and Mrs. Earp. Mrs. Abrams was chairman of the day. A luncheon complimentary to the new society of Washington Heights was served. Dr. Newton, Dr. Potterton, Dr. Rose, Mr. Harris and Mr. Gibbs gave three minute speeches. A letter from Dr. Bartlett was read. Mrs. Rose in a graceful speech gave Mr. Harris $300 for the Washington Heights Church. The violin solo by Miss de Volt and vocal solos by

Mrs. Parkhurst and Miss Indemaur were greatly enjoyed. To complete the observance of the anniversary twenty-five new members were enrolled.

Thomas Edward Potterton.

* *

Notices

NEW YORK FELLOWSHIP COMMITTEE

Letters of license as minister have been granted to Ernest H. Carritt, Milton C. Bennett, and Ethel Freeman. Renewals have been granted to Harriet Druley, Nellie B. Alvord, Lowell Fisher, William McK. Hutchinson, H. Elmer Peters, John D. Brush, Charles Clare Blauvelt, Seth R. Brooks, George H. Campbell, and Gustave H. Leining.

Ordination has been authorized as follows: Harriet Druley; Helene, Ulrich.

Letters of transfer have been granted to Lewis R. Lowry, Ohio, and Donald Flower, Ontario.

Jasper Leroy Everton from North Carolina and Eliza Curtis Everton from North Carolina have been accepted on a letter of transfer.

George H. Bowers, Secretary.

* *

MAINE FELLOWSHIP COMMITTEE

The Maine Fellowship Committee has received and accepted on transfer Rev. Harry F. Shook from the Iowa Convention and has granted fellowship under the usual conditions for one year to Rev. William Vaughan from the Dutch Reformed Church.

Arthur M. Soule, Secretary.

* *

INFORMATION WANTED

Will any person knowing of Universalists living on the North Side of Chicago, who have moved in from outside of the city, and are not easily discovered in consequence, please send such names with the most recent address known to

Lucy W. Markley,
826 *Edgecomb Place, Chicago, Ill.*

Obituary

J. K. Musgrave

The death of Father J. K. Musgrave, who for over forty years was a member of the church at Hutsonville, Ill., and who spent his entire life of seventy-seven years in that community, causes a great loss. Until recent years when his health prevented, Mr. Musgrave was a regular attendant at his church and until his death gave his financial support. He is survived by a wife and seven sons and daughters, among the latter being Mrs. Minor, wife of the pastor of the church. Funeral services were conducted by Rev. John S. Cook, D. D., of Leroy.

Mrs. Brittania C. Andrews

Mrs. Brittania C. Andrews died in Mechanic Falls, Me., Dec. 1. Mrs. Andrews was born in Livermore, May 27, 1833, daughter of Jefferson and Cleora M. Coolidge. In early womanhood she moved with her family to Buckfield and a little later to Portland, where in 1855 she was married to S. C. Andrews, then a young lawyer of that city. For some years they resided in Buckfield where Mr. Andrews practised law. While here he became interested in the revival of the Buckfield Railroad and in company with Governor Washburn took over the management of the road. Finally Mr. and Mrs. Andrews moved to Portland, which was their home for many years. After her husband passed on in 1889, she spent some years with her daughter and husband, Rev. and Mrs. Henry Bernard Smith, in Nashua, N. H., and Troy, N. Y. For the past twenty-one years she has resided at Mechanic Falls.

Through her whole life she has been interested in the Universalist Church. While in Portland she was a teacher in the Congress Square Sunday school and identified with all the varied interests of the church work, and she never lost that interest, and wherever it has been her lot to reside the church of her faith has been near her heart, and she has always been willing to work and sacrifice for it. Hers was a beautiful character, with her was that queenly dignity which commanded respect and that tender heart which so adorns womanhood. She drew around her a large circle of friends and the years only added to the strength of those friendships.

A few years ago Mrs. Andrews met with a great sorrow in the loss of her only son, Alfred C., a yonug lawyer in Boston, and a few years later her daughter Lilie. For the past few years she has been an invalid, tenderly cared for by her daughter, Mrs. Smith, who made her home with her.

Mrs. Andrews is survived by one daughter, Mrs. H. Bernard Smith, a daughter-in-law, Mrs. Alfred C. Andrews, and one sister, Mrs. C. F. Chapman.

Funeral services were held at the home in Mechanic Falls, Dec. 5, Rev. Alfred S. Cole officiating. Interment was in the family lot at Evergreen Cemetery, Portland.

E. W. W.

Mrs. Emma W. Chaffee

Mrs. Emma W. Chaffee died at the home of her daughter, Mrs. Herbert C. Stone, in Wollaston, Mass., Dec. 8, 1921, after a brief illness. Mrs. Chaffee was born in St. Lawrence County, New York, and was in her sixty-ninth year at the time of her death. She married Rev. Edwin W. Chaffee, a well-known Universalist minister, and was a great help to him in his pastorates, in Brattleboro, Vt., Potsdam, N. Y., and other places. Since Mr. Chaffee s death her home had been with her daughter.

Funeral services at the home were conducted by Rev. Mary Whitney of North Weare, N. H., a relative and life-long friend of the family. Interment will be in the family lot in Rocheter, Vt., Mr. Chaffee's native town.

Active Workers, Attention!

Members of your church purchase Vanilla every day. It this staple article was procured direct from the manufacturers and sold by the ladies of your church the result would be an enormous saving for the consumer and 50 per cent of the sale price go to your Treasury. Write for our plan and what they say.

STROUT MANUFACTURING CO.
23 Fairmont St. Arlington, Mass.

The Hymnal for American Youth

Has become almost the National Hymnal for Young People

It was edited by H. Augustine Smith, A. M., who makes books for the day in which we live---books that build for Christian Statesmanship---books that contain the old standard hymns of the faith, and strong hymns bearing on social service, civic reform, brotherhood, and educational work.

The price of

The Hymnal for American Youth

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